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The Missionary Intelligencer.

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The Strategic Hour in Eastern Asia.

A PICTURE comes before me to-day. One-half a billion of people gathered around the rim of the Pacific, people that for centuries have been divided from us by walls that are high. I see them, the youngest of peoples on all the earth; I see them as perhaps to-day the most intense and active; I see them in a state of flux; I see them with the manacles of the past fallen from them, and with the breath of the twentieth century upon their brows. I see them waiting for the very best that the world has for them.

If there is a heroism here to-day, I call you to a war whose end is peace. Is there patriotism, I call you to a statesmanship which is laying the foundations of God's kingdom. Is there imagination, I call you to see redeemed millions marching into the presence of our King.

I would rather live in this hour than in any hour that the world has ever seen. I would rather have a part in this task than any task the world has ever known. I would rather die in this cause than to live in any other. I would rather walk through it poverty-stricken and in want than in any other to have wealth and ease and all the honors that the world could bring.

FLETCHER S. BROCKMAN.

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1913

Financial Exhibit.

The following is the financial exhibit for the first two months of the missionary year, beginning October 1, 1912.

	1911	1912	Gain
Contributions from Churches	105	95	*10
Contributions from Sunday-schools	59	51	*8
Contributions from C. E. Societies	84	86	2
Contributions from Individuals and Million Dollar Campaign Fund	56	109	53
Amounts	$9,363 06	$14,971 46	$5,608 40

Comparing the receipts from different sources shows the following:

	1911	1912	Gain
Churches	$4,049 71	$3,983 57	*$66 14
Sunday-schools	1,114 17	939 53	*174 66
C. E. Societies	910 72	806 21	*104 51
Individuals and Million Dollar Campaign	1,075 30	7,450 42	6,375 12
Miscellaneous	263 16	347 57	84 41
Annuities	1,950 00	450 00	*1,500 00
Bequests	.....	994 16	994 16

* Loss.

Gain in regular receipts, $6,114.24; loss in annuities, $1,500; gain in bequests, $994.16.

If we reach $500,000 this year, as suggested by the Louisville Convention, it will be necessary to make larger gains than the above, month by month. We are trusting friends for large numbers of personal gifts. It is a long time yet until the March offering. The outlay is larger this year than last—when twelve new missionaries were sent out and a number of new buildings under way. Remember, a growing work involves increased expenditures. Send to

F. M. RAINS, *Sec'y, Cincinnati, Ohio.*

For as the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations

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A friend sends $1,200 as a personal gift for the support of a missionary for two years. Many thanks.

Please order March Offering supplies to-day. They are the best we have ever provided for the churches.

Last week the Foreign Society received two gifts on the Annuity Plan. One donor had made several gifts on this plan before.

Dr. C. L. Pickett, at Laoag, P. I., reports 1,219 treatments at the hospital and dispensary. There were five conversions during the month.

How much does Christ mean to you? Did you ever think that potentially He means exactly as much to every unreached soul in all the world?

Miss Siegfried, of the Philippine Mission, has been quite sick. She is now better. It will be remembered that she went out from Newark, Ohio.

Many churches will take the offering for the first time this year.

Keep the $500,000 watchword before all the churches. This is a year for great giving.

Seventy-five per cent of the text-books used in the government schools of China were prepared by Christians or under Christian supervision.

The March Offering Bulletin, 39 x 54 inches, will help to educate the church in the growth our people are making in the world-field. Order it at once.

What right has a church fifty years old to ask for a preacher if it has never in all that time sent one out from its midst to preach the gospel of Christ?

There are many sects among the heathen people of India, but there are two things on which they all agree—the degradation of women and the sacredness of the cow.

Please place a March Offering envelope in the hands of every member of your church. Also appoint a Missionary Committee for an every-member canvass of the church.

The World in Baltimore Missionary Exposition, recently held, was one of the greatest successes yet achieved in this line. The next great exposition of a similar nature will be held in Chicago in May.

It is the uniform testimony of pastors of churches reached by the Million Dollar campaign of the Foreign Society, that the whole tide of church life has been lifted by the enlarged ideals brought to the people.

Social service and social justice are coming to be great new notes in American Christianity. Even the political parties in their last campaign dared not leave out of their campaign speeches this great message.

J. Campbell White, of the Laymen's Missionary Movement, says: "Giving money is the cheapest giving in the world. A church that does not give money for world redemption gives absolutely nothing."

MRS. R. RAY ELDRED.

On the 13th of November this good woman entered into rest. She left a husband and three boys and the missionaries and the converts whom her life had blessed, to mourn her departure. Ten years ago Mr. and Mrs. Eldred went to Africa as missionaries. No truer missionaries ever went to any field. After a term of faithful and fruitful service they came home on furlough. When Mr. Eldred went back on his second term, she remained at home with the children. She was lonely and perplexed very often; but no word of complaint or regret ever escaped her lips. She accompanied her husband on his third term and left their children in the Home in Hiram. Mrs. Eldred made a home for her husband and for all who visited them, and taught the women and girls of the country. She wielded a graceful pen and wrote articles and letters that were widely read. The sympathies of many thousands will go out to her lonely husband on the Congo, and the prayers of myriads will ascend to

God for him and for the three boys who are here in America. The death of this heroine is part of the "Price of Africa." It is by sacrifices such as Mrs. Eldred made that the world is redeemed.

Mrs. Chas. P. Hedges, who will accompany her husband to Africa. Mr. and Mrs. Hedges were married in September, and they sail for the Congo on January 9th. Mrs. Hedges was Miss Lillie Bowyer, of Illinois. Mr. Hedges returns for his second term of service.

The spirit of missions is the greatest lever to lift the Christian life and revolutionize a church. If a congregation is deeply, vitally interested in the whole world, that interest will include every good cause everywhere.

The changing order and crisis in China, India, Philippines, and Africa makes a great advance in Foreign Missions of weightiest importance just now. Five years now at the decisive hour will mean more than twenty-five years later.

The American Mission Press at Beirut, Syria, prints 50,000 copies of the Bible and 90,000 pages of Christian literature in the Arabic tongue annually. No one can measure the influence of this splendid work among the followers of Islam.

Last week a friend in Des Moines, Iowa, sent a gift to the Foreign Society on the Annuity Plan. Some friends make a number of such gifts. One annuitant has made ten different gifts. No word of dissatisfaction with this method has ever been reported to us.

A $60,000 Y. M. C. A. building has just been completed in Pekin, China. The building was erected through the gift of John Wanamaker. Mr. Gailey, the famous Princeton foot-ball player, is the General Secretary of this fine institution.

Joe B. Reed, of Texas, says: "You have doubled my donation, but will abide it. Never like to do less, but I have many calls and do n't want to turn any down, and find that I do not have to because the more I give, the more I have to give with."

The Foreign Society lost a good friend in the death of E. L. Frazier, Indianapolis, Ind. He was a life member of this Society. He stood by the work faithfully. He was a true gospel preacher and delighted in seeing the Word sounded out to every creature.

Twenty-five years ago the word "missions" meant almost entirely simple preaching. To-day it means the full circle of Christian service, preaching, education, industry, translation, medicine, the care of the helpless, and many other things.

Men and Missions is one of the best magazines published. It is the wide-awake monthly of the Laymen's Missionary Movement. The subscription price is 50 cents a year, but it may be secured in connection with the MISSIONARY INTELLIGENCER, both for 50 cents.

P. A. Davey, Tokyo, Japan, starts for Australia with his family on his

furlough during the month of January. It will be remembered that Mr. and Mrs. Davey are from the Land of the Southern Cross. The churches in Australia support them through the Foreign Society.

In spite of the terrible Moslem persecution they have suffered for centuries, there are still 100,000 Nestorian Christians in Asiatic Turkey who hold to their ancient forms and church life as far as they are able. These people dwell chiefly in Persia and are for the most part shepherds.

Home Mission Week was a great success throughout America. This establishment of a week of prayer and propaganda for the great interests of missions in America is one of the best moves yet put forth. We predict that it will mean far greater offerings for America's redemption.

At the last meeting of the Executive Committee, Mr. and Mrs. W. L. Burner and Mr. and Mrs. J. E. Moody were appointed as missionaries to the foreign field. The respective fields to which they will go have not yet been determined. These people are all students in Transylvania at Lexington, Ky.

Herbert Smith reports 112 baptisms at Lotumbe, Congo, Africa. Twelve of these baptized walked a distance of 200 miles. They were seven days on the journey. He says the church will not begin to hold the crowds that are coming. One hundred baptisms are also reported at Bolenge, and seven at Longa.

Recently one of our missionary speakers, who was addressing a group of twenty preachers, asked how many had ever appealed from the pulpit for volunteers. Not one had done so. Should any preacher let a year pass without placing before his young people in the strongest possible way the call of the greatest work in the world?

Christ's command is strikingly explicit, "Go ye into all the world and preach the gospel to the whole creation," and this command has never been revoked. Missions are not a question, therefore, of individual *inclination,* but of universal Christian *obligation;* not a matter of *choice,* but of plain *obedience;* not a matter for *discussion,* but for *propagation.*

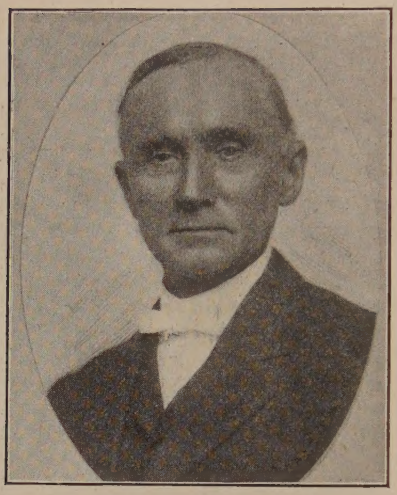
CHAS. F. HUTSLER,

Pastor Island Church, Wheeling, W. Va. This church is entering the Living-link rank. They will support Edgar A. Johnston on the Congo, who will go out in the near future.

If any one thinks that Japan does not need the Gospel of Christ, let him read the following classification of the 5,000 students in the University of Tokyo. There were 6 Confucianists, 60 Christians, 300 Buddhists, 1,000 atheists, and 3,600 agnostics. Educated Japan is giving up its heathenism, but in its place infidelity is stepping with amazing rapidity.

It was not the amount given by the poor widow that impressed Christ, but the proportion which that amount bore to what she had left. Is not that the true measure for all giving? Who among us has given more than did the

poor woman at Bolenge, Africa, who walked four days to the station, wearing a cloth costing 25 cents, and gave a cherished plate costing 40 cents?



E. L. FRAZIER.

This faithful preacher of the gospel died at the home of his daughter, in Indianapolis, November 19th. He was a tower of strength to our people, especially in Indiana. He was always preaching. Kindly but fearlessly he proclaimed the Word in season and out of season. The Foreign Society had few if any better friends; E. L. Frazier was one of its life members. During the March Offering season he did his duty nobly. The only church in the history of our people that secured a March Offering from every member was served by this faithful man. This was Shiloh, Ind.

Why not have a missionary exhibit room somewhere in your church, where pictures, charts, facts, curios, books, magazines, maps, and other things of interest can be on exhibition? There are constantly appearing interesting objects and articles for such a room. Make it one of the Sunday-school rooms, and let the classes recite in it by rotation and spend some time studying its contents.

No pastor can afford to overlook the great possibilities of the Livingstone Centenary campaign this year. All Protestant Christendom will be interested. The campaign begins January 1st and lasts through David Livingstone's centenary date, March 19th. The Foreign Society has an abundance of literature and books created especially for this campaign. See the announcement on another page of the INTELLIGENCER.

There is talk of a new province on the west side of China, border of Tibet, which will extend from Ta Chien Lu to Chando. The capital will probably be Batang. This would mean greater security at Batang and greatly increased importance. Conditions are reported much more quiet in all that region, and friends think that the missionaries can soon return to their posts of duty. They are exceedingly anxious to start.

S. M. Zwemer, missionary to Egypt, in an address on missionary leadership gives utterance to the following striking words: "What a glorious thing is this missionary leadership! Who would not covet it? And yet, how many of us, alas, have seen people in all Churches, pastors in city pulpits, who wanted this missionary leadership, but held back part of the price, carried out dead like Ananias and Sapphira, because they were not true to God."

The real basis of missionary education in the church is the Sunday-school. Get the seeds of world-wide missions started there, and the church will reap a harvest later. We know of no better way to begin than by using the Prayer Cycle topics each Sunday in the opening exercises and by using the monthly five-minute programs the first Sunday in each month. The topics and program for January will both be found in this issue of the INTELLIGENCER.

"How would you feel if your father had four wives?" This is the direct question used by Dr. Sailer, the great mission study expert, in trying to get his pupils to appreciate the awfulness of polygamy. Is n't it strange how much more horrible the idea is when put in this concrete way than when spoken of

in the distant, general way in which such things are usually discussed? The whole structure of heathen life in Africa is honeycombed with the debasing influences of polygamy.

"Among Central African Tribes," Secretary Corey's journal of his visit to the Congo, is just from the press. It is a book of 160 pages, with over thirty interesting illustrations. Mr. Corey tells in a very intimate way of the people and work in Central Africa. The volume will be mailed for 25 cents a copy, or for 20 cents in orders of five copies or more. Why not try to have this book read in every home in your church? A word from the pastor or Sunday-school superintendent would no doubt bring many orders for the book.

An American missionary states that ninety per cent of the members of the National Assembly of China have received a Western education, including the premier, fifteen out of eighteen of his cabinet officers and assistants, and seventy-five per cent of the secretaries in the various departments. Many of these were trained in mission schools. Nearly one-quarter of the Assembly, and among them the speaker and vice-speaker, are Christians. The latter, who, like the minister of justice, is a pastor's son, was formerly a Y. M. C. A. student secretary.

The Belgian Socialist leader, M. Vandervelde, who has in the past so deeply interested himself in justice and fairness for the Protestant missionaries in the Congo, has recently brought to the attention of the Belgian Parliament that Romanist missionaries in the Congo have been illegally distilling and selling liquor. A distillery was being operated by the Catholic prefect of the Kasai district and his intoxicant had become popularly known as "mission liquor." One is not surprised at this discovery after having seen the type of Belgian priest common on the Congo.

"As much for others as for ourselves." Under the above heading *Men and Missions* publishes the names of several Churches having reached the ideal set forth. We believe that if it were known, there are several of our own Churches which have reached the same ideal. Here is the list mentioned:

Church.	Year.	Church Expenses of all Kinds.	Mission Work of all Kinds.
First Presbyterian Ch., Lancaster, Pa.....	1911	$11,870.00	$12,850.00
North Ave. Baptist Ch., Baltimore, Md....	1909 to 1911	8,256.94	12,216.46
American Presbyterian Ch., Montreal, Can.	1911	15,000.00	30,000.00
Hartwell Baptist Ch., Hartwell, Ga.....	1909	1,200.00	1,450.39
	1910	1,200.00	1,735.41
	1911	1,200.00	2,309.34

C. H. PLOPPER,

of Forest Avenue Church, Buffalo, N. Y., who will soon sail for China. Mr. Plopper is a graduate of Transylvania and Yale Universities, and succeeded H. A. Baker, who resigned Forest Avenue Church to go to Tibet. This church supports Mr. Baker, and Mr. Plopper will be supported by Jefferson Street Church, Buffalo, B. S. Ferrall, pastor. Mr. Plopper is a brother of C. W. Plopper, treasurer of the Foreign Society.

Every now and then one hears it said, "It takes a dollar to get a dollar to the heathen." This is the statement of ignorance. It costs only a little over ten per cent for administration, including all phases of missionary education. Real administration costs about two per cent—what really costs is getting the

people to give. After all is said there is no more economical work in the world than foreign missionary work. It is a very economical business that is conducted on fifteen per cent. Besides, the hospitals, churches and schools in heathen lands give back far more than this ten per cent necessary to carry on the work.

E. A. Johnston, who will soon sail for Africa to reinforce the workers. He is a graduate of Johnson Bible College and Bethany College and has been studying this year in the College of Missions, Indianapolis. Mr. Johnston has also preached for a group of Churches in West Virginia.

The missionaries in Manila report thirty-three baptisms during the month of August, fifteen of whom were in the city of Manila. "The average attendance of the Central Sunday-school is about one hundred. The regular Sunday services are well attended. Our meetings are held in three districts of the city four nights a week. The Bible College has an enrollment of twenty-four. The Primary School, under the direction of Mrs. Lemmon and Mrs. Wolfe, has an attendance of sixty children, and many more would enter if we had room. Dr. Lemmon is having about all he can do in the medical work. He needs a hospital. Such a hospital as he desires would be easily self-supporting."

Do you want to form an interesting and profitable course for that Sunday-school class of boys—lively, wriggling, insuperable boys, so hard to hold together? Form them into a reading or social club and go through the boys' life of David Livingstone or Mackay with them. It will hold them like a charm and teach them the manliness and heroism of missionary service at the same time. These books are fine—written by boy specialists. Remember the titles: "Livingstone the Pathfinder" and "Uganda's White Man of Work," both bound in cloth, well illustrated, postpaid 50 cents. Use Secretary Corey's "Among Central African Tribes" with these, 25 cents a copy.

The story in this issue of the young millionaire who has given himself to the mission field is very wholesome. Why should such an announcement startle us? Is there any call in the world that should have more appeal to a man of wealth in it than the awful need and the wonderful opportunities in China? True it is that few wealthy men have offered themselves heretofore. However, we predict that there will be an increasing number in the future. Surely but slowly the conclusion is dawning on an increasing number of wealthy men that stewardship is a real and vital thing. Under the call of the world's need an increasing number of men of this type are being compelled to stop saving their money and give all surplus to God.

R. Ray Eldred, under date of October 3d, says: "I have just returned from a trip to the Bongilo District, on the Bolingo River. I baptized nine while there, making eighteen since the work began a year ago. I am sending additional teachers this month to evangelize in four other villages. In the station I have 30,000 brick for the new Longa church made and ready for the kiln. Also our new four-room brick house has the walls up, the roof on, and half of the floor inlaid, and the inside finish commenced. This work must of necessity go slowly, as for the last seventeen months we have been alone at Longa, and single-handed as regards human workers. When will the brotherhood send us a doctor for Longa?"

A business man, who has for years been an earnest and joyful tither, puts the matter in the following interesting manner: "It is as though the Lord Christ came to me about seventeen years ago and said: 'John, I want you for my sake and in order that my Kingdom may be a wee bit further prospered, I want you to accept a ten per cent reduction of earnings. I am only asking a loan of you and will keep an account and will see that you get it back some day and with compound interest.' Times were hard and money scarce, but I took up with the proposition. It has been a paying one pecuniarily and spiritually, and how could it possibly have proven otherwise, since God himself is pledged to make it such?"

Abraham Teachout entered into the life that is life indeed on the 23d of November, and in his ninety-sixth year. He was a giant in stature, and as great in soul as he was in body. He made a success of his business and a success of his life. He stood by the church of which he was a member, by all our organized missionary work, by Hiram College, by the temperance cause, and by every other enterprise of the church of God. The death of such a man calls for congratulation rather than for mourning. There is something of sadness in the fact that his family and friends will see him no more, but there is abundant cause for rejoicing in the thought that he lived his life and did his work and is now at home with the Lord.

The immediate effect of Turkish defeat at the hands of the Balkan States is to arouse the hatred of the humiliated Turks against everything Christian. Christian missions in Turkey will no doubt suffer for a while. There may be even persecution and destruction of mission property following on the close of the war. However, the final result will, we believe, be propitious to Christianity. Mohammedanism with its arrogant boast of Pan-Islamism will have been practically driven out of Europe. The proud spirit of domination has received a crushing blow. While the spirit of religious liberty of the Balkan States has been intermixed with that of national ambition and perhaps revenge, yet we believe that out of it all will come the progress of Christianity.

Recently, in the great city of Canton, China, all the idols in the most frequented and influential of the temples were dragged into the streets and beheaded. China is giving up her old faith and the crisis is on. Whether the nation is atheistic or Christian will depend on whether the Church takes seriously its great missionary opportunity in China.

Yuan Shi Kai, the president of China, is not a Christian, but is very friendly to Christian work. At the time of his election the Christians of Peking held a celebration in his honor. In response to their invitation he said the following: "Truly there are many difficulties to overcome and much to be done, and I exhort you as Christians to help in the great undertaking I have to face. One

thing I have determined—that is, that there shall be religious freedom throughout the land. I thank you for your prayers and interest at this time, and can only wish that the Churches which you represent may be more prosperous than ever. I recognize the value of the work you are doing, educationally and religiously, and look to you as intelligent men to instruct the people as to their duty, and I will do what I can to give Christianity the place she should have in this land of China."

A GOOD WOMAN GONE.

MRS. SALLIE K. YANCEY.

Mrs. Sallie K. Yancey, secretary of the Kentucky Christian Woman's Board of Missions, passed to her reward Sunday morning, December 8th, at Glendale, Ky. Her death was wholly unexpected. This good woman was well known among the churches throughout the State. She was a missionary enthusiast and untiring in her labors for the cause, and was a life member of the Foreign Christian Missionary Society, as was her sainted husband. Mrs. Yancey was born January 21, 1849, and united with the church when eleven years old, and remained faithful every day until the end. June 9, 1871, she was married to G. W. Yancey, at Williamstown, Ky. Her maiden name was Hogan. Mr. Yancey was a useful preacher. He died September 9, 1896, and was buried at Lexington. Mrs. Yancey rests beside her husband and her two sons, Worth and Graham.

GIVE WHILE YOU LIVE.

Hon. Samuel J. Tilden was one of the ablest lawyers who ever practiced at the New York bar, being especially strong in his understanding of probate law. It was his boast that no will he had drawn for a client had ever been broken. He is understood to have prepared the original draft of his own will, but he left an estate of more than $5,000,000, and for years the provisions of his will were contested in the courts, and at one time it seemed not improbable that his property would be disposed of as though he had died intestate. Finally an understanding was effected by which a public library in New York City bearing his name was provided for.

It is exceedingly common for expectant heirs to attempt to break wills containing gifts to benevolent causes.

Ingenious counsel urge undue influence, insanity, and get such wills set aside. It is a thousand times better to distribute our means while we go through life and thus secure the blessings promised in the sixth chapter of Matthew:

"Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is there will thy heart be also."

A FINE INVESTMENT FOR SOME ONE.

We are publishing in this issue a sermon by Iso Timothy, our remarkable Congo evangelist. He has held the work at Monieka for four years until the membership of the church has grown to 600 in that distant region. Iso is a man of rare talent. He desires better training for his work, and our Congo

Mission has decided to send him to Kimpese Evangelistic Training School, in the Lower Congo. This is a union Baptist school. After two years in that school he will be well equipped to teach in our own evangelistic training school at Bolenge. He is greatly needed for that work.

It will cost for his travel and support at Kimpese, $150 a year. Who will volunteer to take Iso Timothy for his Living-link and provide the amount for his support?

Miss Edna Eck, of Bolenge, Africa, writes as follows concerning Iso Timothy:

"I wish that you might have heard and understood 'Iso' in the morning sermon. He is expecting to leave on the next boat for his term of school, so he was asked to give a farewell speech this morning. Mr. Hensey was away, but the service was conducted with all the proper dignity and reverence of a Sunday morning service. Iso rose and read from Romans 8: 34-39. He then drew two letters from his pocket, and told them that for a long time he had been saving his money, as they had, and he suspected that they had wondered 'what for?' That for a long time he wanted to learn more wisdom in regard to the words of God, and so he had saved his money for that purpose.

"He then held up one letter, and told them how it had come from an S. A. B. white man, offering him $40 per month to take charge of a trading post in the same rank of a white man. Then he held up the other and said it was the one to send him to school. 'What will I do with them?' he said; 'the first one I shall burn, and the other one goes with me where I shall learn to read the sixty-six books of God and learn to explain them as He would have me do.' He then went on in his characteristic style and gave such a strong appeal to 'hold fast to Jesus and not to be tempted by things of the world' which impressed

me more than anything I had heard in a long time. It was impressive with the congregation, too. He could have been heard by as many people as Billy Sunday ever addressed, and did not even loosen his collar or tie.

"We hope that he proves to be all that we have planned. He has certainly been tried time and again, and we feel confident of his success."

The March Offering is the channel offered to every Disciple whereby he can send light and power to the ends of the earth. Through one's offering he reaches a benevolent hand across the seas to the jungles of Africa or the plains of Asia, and bestows Christ upon the needy lives of the ignorant and godless.

EDITORIAL.

A Sure Sign.

The approaching annual offering for world-wide evangelism will correctly register our growth as a people in the best things. It will indicate our real advance. Our appreciation of our own salvation and the joy we experience in Christian living will be unerringly reflected in what we do. This is absolutely certain. The offering will mark the growth of our faith—our faith in God, our confidence in the possibility of redeeming men, and our hope for a world saved.

What we do the first Sunday in March will help also to interpret our abiding confidence in the fundamental things of the gospel. If we really and truly confide in the simple gospel of redeeming love, we will be impelled by a law stronger than gravitation, to give it to lost men to the extent of our ability. If our religion is not true, we must change it; if it is true, we must propagate it. We are under the law of an unyielding imperative.

Will we not also show forth our fellowship with the toiling missionaries on all fields? Certainly we will. If our hearts really go out to them, it will be seen by the size of the gifts we make to meet their real necessities. The case of R. Ray Eldred is pathetic and even tragic enough to stir our whole people. His wife, and the mother of his three little children, has just passed to her everlasting reward. She gave her life unconditionally to Africa. The husband conducts the work all alone at Longa, Africa. The children are in America. The helpful wife and devoted mother sleeps in the soil of the Congo. He stands like a lone sentinel, guarding the work and protecting the infant Church. He is a giant in the earth. He possesses the vision of a prophet. He looks into the future and sees the Congo redeemed. The Lord has never made a more loyal man than R. Ray Eldred. Our brotherhood honors itself in providing for such a man.

Missionaries in Japan and China and the Philippines are staggering under weighty responsibilities. Some are not well, and the gravest fears for their lives are entertained. If we know the meaning of fellowship, this is the time to prove it.

At home we have plenty and to spare. We talk of bumper crops, automobiles, and the high cost of our luxuries. Our banks are overflowing with cash. The values of the country are advancing in a really bewildering way. The Disciples are a rich and prosperous people. We must give away some or we will be drowned in a fathomless sea or an overwhelming prosperity. God is calling to us in a clear and distinct note to remember our brethren on the frontiers of the world. He is asking us in unmistakable terms to throw out the life-line to millions who perish.

The results of the March Offering will prove a true sign of our discipleship.

The Minister's Leadership in Missions—Dangers to Be Avoided.

Doing All Himself.—One of the great lessons taught by the Laymen's Missionary Movement is that there are tremendous latent forces in the churches which the pastor can and should use in the missionary development of his people. Many a preacher has made the great mistake of doing all the missionary work himself. He should always be the leader, but being a leader means to enlist others to help do the work. The Missionary Committee for the local church is the preacher's great help in this regard. No congregation should be without such a committee. The pastor should not be discouraged if he has to form this committee with only one man besides himself. Gradually it can be enlarged. Such a group, praying and planning for the missionary interests of the church, will in time revolutionize the missionary life of the people.

Not Heading the Procession.—The preacher who allows any of his people to be in advance of him in missionary zeal will lose his leadership. He must head the procession, and challenge the most spiritual and interested to keep abreast of him. There is no more pathetic thing possible than to see a preacher with men in his congregation ahead of him in missionary interest and feeling a sense of disappointment because their pastor has not caught the larger vision.

Not Doing Things Thoroughly.—Many a good, earnest man fails in the missionary giving of his church because he does not do his planning and work with care. There is no royal road to missionary success for any church. The pastor must not take anything for granted. He will always find sufficient indifference or opposition to challenge his most careful and conscientious planning. Some men have thought that weekly giving for missions would make the task easier, and have introduced the new system carelessly. In such cases the results have been keenly disappointing. We do not hesitate to say that if weekly giving is not introduced with tireless pains and care, it is less satisfactory than the plan of an annual offering. The old plan has an appeal and enthusiasm about it that the more systematic plan does not approach, if it is introduced carelessly. However, if weekly giving is put in after a careful educational campaign, with a thorough every-member canvass, it is not only satisfactory, but greatly simplifies the work of the future. This plan takes far more work than the other to begin with, but being well done, it is more systematic and businesslike ever after.

All Public Appeal and No Personal Approach.—A pastor can not speak for missions too constantly and emphatically. His pulpit should ring with a missionary message always, and the special offering for missions should be preceded by conscientious, ringing appeal. However, simply public presentation will never win a great victory for missions. There is hardly any church, we venture to say, where the offering can not be increased one hundred per cent if, after a campaign of teaching, each member is personally solicited for an offering or pledge. Let the pastor organize and train some teams of two men each, who will solicit each family in the congregation, and see what will happen. See what will happen not only in regard to pledges, but also in regard to the interest of the men doing the work! One would not hesitate a moment to organize such teams to raise money for a church building—is the greatest task of all less worthy of such effort?

Fear of a Heroic Policy.—The man who has put the missionary work of his church on a high, heroic plane is the man who is happy in his work. Why should a leader hesitate to challenge his people with a big, bold call for worthy things? The missionary cause is made sacred by the shed blood of the Savior and the sacrificial service of lonely missionaries. Is there a battle-cry more worthy to make our blood flow fast than, "The World for Christ?" A

man recently traveled a thousand miles to pour out his heart to a rich congregation of men in regard to the staggering needs of the mission fields in this crisis-hour of the work. After an hour's burning appeal, the preacher said, "Now, we 've hardly done as much as we should for missions; some of you will have to give $5." Was that worthy of the cause or the speaker? Many preachers have learned to their great joy that the men in their churches who love them most are the ones they have asked to do big, worthy things.

"Leaving Houses—or Children."

Our Lord was speaking about what a man might leave for the Kingdom of God's sake, and mentioned home, wife, brethren, parents, or children. He stated that one who would leave any of these would receive manifold more in this time and in the world to come, eternal life.

When parents go out as missionaries and leave their children at home, there are those who criticise and condemn them. The hardest thing that such parents have to bear is the condemnation of those whose good opinion they prize and covet. Missionaries love their children as much as others love theirs. Their little ones are dearer to them than life. They leave them, not because they are without natural affection, but for the Kingdom of God's sake. In parting with her children, Mrs. Judson said, "Lord Jesus, this I do for Thee." Mrs. Dye and Mrs. Eldred and Mrs. Moon and many others have felt and said the same.

If the world is to be evangelized, it would seem that missionaries must leave their children at home. If that sacrifice is too great, one or two courses may be adopted. The first is, to send out only single men and women as missionaries. In that event there would not be a Christian home on any field. As a Christian home is one of the best of all evangelizing agencies, that course does not seem advisable. The second alternative is for missionaries to leave for home as soon as a child is born to them. That course would be both most expensive and ineffective. If the world is not to be evangelized, then parents can remain at home with their children and need not be separated from them. There does not seem to be any other alternative. It is the Kingdom that calls for this sacrifice.

Naval officers and business men go out to the ends of the earth and leave their children behind. The interests of the nation and their own interests require this. They are not condemned. On the contrary, they are commended as if they were doing something heroic. But when missionaries go out to some tropical country and leave their children behind, it is very different. Christian men and women who should sympathize with them and pray for them and for their children, and thus make it easier for them to go, denounce them as if they had little or no regard for the little ones that God gave them. When people who have no concern for the prosperity of the Kingdom of God criticise, no one is surprised. Their opposition is to be expected. But when Christians condemn, they lose sight of the climax of our Lord's great saying, "or children." It is evident that He anticipated that men and women would do that, and, because the sacrifice involved was extraordinary, the recompense promised was extraordinary also.

Bishop Thoburn has borne this testimony, that in an observation of forty years he never learned of a child that had been thus left behind for the Kingdom of God's sake who did not turn out well. He was satisfied that such children are the objects of God's special love and providential care. That is what we have a right to expect, inasmuch as He has promised that He will honor those who honor Him.

The Wharton Memorial Home for missionary children, in Hiram, is under the care of Mrs. M. D. Adams, a wo-

man of culture and refinement, a woman who has spent many years in India as a missionary, and who is in fullest sympathy with the missionaries and who takes special delight in bringing up their children in the nurture and admonition of the Lord; and while no woman can be quite all that a mother is to her own children, the children who are in the Home live in far more favorable conditions than they could have in any heathen country. They may grow strong in body and remain pure in mind and in heart, as they could not hope to do in a tropical climate and with pagan surroundings.

Those who pray for the missionaries should not forget the children who are at home and without the loving oversight and care of their own parents, and for Mrs. Adams, that she may be guided and helped in her endeavor to be a true mother to those who are under her fostering care.

A Remarkable Contrast — Two Louisville Conventions.

These conventions were thirty-seven years apart, one being held in the year 1875, and the other in 1912. The report of the first showed that $4,671.10 had been received that year for missionary purposes; the reports of the second showed that over a million dollars had been received.

In the year 1875 the American Christian Missionary Society had the whole field to itself. The Christian Woman's Board of Missions had been organized the year before and was only beginning its work. The Foreign Christian Missionary Society was organized that year. The Board of Church Extension was far in the future. Without any competition, the most that the American Society could raise that year was $4,671.10. Another significant fact shown by the record is this: of the whole amount secured, $2,132.17 was the royalty on the Hymn-book. Deducting this amount, we have $2,538.93 as the sum total of the offerings of the Disciples of Christ in that year for missions.

At the Louisville Convention in 1912 the reports showed that $1,054,000 had been received for missionary purposes. The American Society received in both departments over $315,000; the Woman's Board over $336,000, and the Foreign Society over $400,000. In thirty-seven years the receipts for missions increased from $2,500 to considerably more than a million. Surely this is a most encouraging record.

There are those who think we are giving too much for Foreign Missions, and that if we gave less for work abroad we would do more for the work at home. This view is a mistaken one. The facts show that the work at home has flourished in the direct proportion in which the work abroad has been prosecuted. All church history demonstrates that. The work at home has now a magnitude and a moral grandeur that it would not have and could not have if it were not for the work in the regions beyond. As missionaries have sailed away for India and Japan and China and Africa and the Philippines and Tibet and the other fields, the work at home has had a new growth and a new and greatly enlarged measure of prosperity.

All the signs of the times indicate that we are living in the dawn of an ampler day. The next thirty-seven years are almost certain to show a very much larger growth than the past thirty-seven have witnessed. The spirit of God is in this work, and it must prosper. Christ must see of the travail of His soul and be satisfied.

Someone has said, "We are playing at missions." Are we really all even doing that? How long could a boy hold his place in a real game of skill if he put as little enthusiasm into it as the average Christian does into missions?

CONTRIBUTED ARTICLES.

How It Strikes a New Missionary.

H. C. HOBGOOD.*

Crisis on the Congo.

A little over two months have elapsed since Mr. Holder and I, in company with Mr. Corey, reached Bolenge. Owing to Mr. Corey's visit, we have had an unusual opportunity for learning conditions in all our fields. An itinerating trip with Mr. Smith, 250 miles above Lotumbe, has given us a pretty definite

idea of the extent and conditions of the Lotumbe field. Mr. Eldred thinks that work done in the next five years will accomplish as large results as ten years of similar work thereafter. Truly this is the hour of opportunity. Much has been said about the crisis in Asiatic missions, especially in China, but most of us have not considered conditions critical in Africa. I believe we are facing a crisis here, and there are many reasons for this belief. Some of these are presented herewith.

Success of the Work.

The success of the work in Africa has been an inspiration to the churches that have felt the Master's passion for the world's salvation. Years ago our hearts were gladdened by the inspiring reports from the little church at Bolenge. Now that church numbers over 1,200. In all four of our stations we have over 2,500 Christians. Truly this has been a Pentecostal work. Lotumbe Station was opened a little over two years ago, and the church here now has over 500 members. More than a hundred people have just come for instruction. From almost all the fields the evangelists bring inspiring reports. Many villages that we can not now supply are asking for teachers. The impetus of the work is increasing at a remarkable rate. But some will say, "If the work is so successful, how can there be a crisis?" There is only one condition more critical than success, and that is failure. In his great book, "The Decisive Hour in Christian Missions," Mr. Mott urges the great success of missions at the present as one of the strongest reasons for considering this the critical hour. Floodtide does n't last all day. When a merchant's business grows he is glad to make a correspondingly greater outlay for carrying it on. Truly, "The children of this world are wiser in their generation than the children of light." The tragedy of missions is that the church has failed to provide for their growth. The success of our efforts in all the fields is surely the call and challenge of the Master for larger things.

Catholicism.

Another reason for haste in evangelizing this country is that the Catholics are working hard to spread their propaganda here. Once they get a following in a village, the difficulty of our work is more than doubled. Here, as at home, the conversion of Catholics is very diffi-

* Mr. Hobgood and Mr. Holder are alone at the distant station of Lotumbe. They were left alone within two months of their arrival, because of the necessary return of Mr. and Mrs. Herbert Smith on furlough. This indicates the crisis. They are just beginning to get a start in the language.

cult. They are taught to hate us with all their souls. The gospel of Catholicism in the Congo is a message of the bitterest hatred toward Protestants and Protestantism, and a form of Mariolatry that exceeds the native heathenism for gross superstition. There are enough pieces of Mary's dress in this country to fill a railroad car, and their alleged efficacy in protecting from evil spirits and in preventing sickness is not exceeded by the most powerful concoctions of the famous witch-doctors. Does the church at home want a religion like this planted here as the very gospel of our Savior? Besides, Catholicism is providing no moral reinforcement for the people, but is simply grafting meaningless ritual and new superstition to their old heathen customs. Instead of uplifting, this has a decidedly immoral effect on the people. This influx of immorality is augmented by the commercialism and lax lives of the State officials and traders who are scattered throughout the country. Time adds impetus to these evil forces.

The Need of Instruction.

Last of all, it is imperative that we have more workers in order to do more constructive work. Not one of our four stations is more than half manned. We need more teachers in the station schools. At present most of the teaching is of necessity done by natives. These are about as far advanced as second or third grade pupils at home, and are about as efficient as teachers. If most of the pupils could be taught by the missionary directly, much more satisfactory results would follow, and in a few years our educational work would be well advanced. Then we would have many well-trained teachers to send out into the villages to teach others. Education will make the work permanent. Without it, it can never be permanent.

Also we need more workers so that more itinerating can be done. It is a great inspiration to the Christians in the back country to receive a visit from the missionaries. Then, too, these visits have a splendid effect on the heathen natives. Increased eagerness for the gospel nearly always follows in the wake of these visits. Shortly after our visit to Iyete the report came that Iyete was all stirred up over the gospel. This is the usual effect of visits from the missionaries. Lotumbe evangelists are scattered over a territory 300 miles in length. To visit all the villages in this vast stretch is well-nigh impossible, but with more workers the centers could be reached occasionally, and the results would tell mightily for eternity. On our recent trip 250 miles up river we baptized sixty-one. This is only the beginning of the results. Many people out of our path besought us to visit their villages. The chief of Tumba begged us to spend one night teaching in his village. He said, "If you go away without teaching us, where is our opportunity?" Shall he and the multitudes like him have an opportunity?

Part of the offering of the Bolenge church during the evangelistic conference, July, 1912.

How to Put the Missionary Committee to Work.

H. F. LA FLAMME.

Essentials.

Four things are essential to properly condition this committee for its work.

The first is a survey of conditions in the church or congregation.

Second, a policy that looks to remedy the conditions and meet the needs revealed by the survey.

Third, a plan of organization that will make this policy effective.

Fourth, a program of activity that will keep the organization effectively and constructively busy in the development of the policy. Method never can be a substitute for motive. Motive is fatally deficient without method.

A Survey.

The first work of a church Missionary Committee should be to conduct a careful survey—sufficient, scientific, and swift—into the missionary conditions that exist in the church. The essential facts to be discovered by this survey are as follows: The numerical strength of the church and congregation; the number from amongst these who subscribe to the local church expenses, to the missionary work of the church—that is, of the missionary, benevolent, and educational offerings that pass through the church treasury; the total amount of local church expenses; the amount contributed to missionary work at home and that given to the missionary work abroad; the average amount contributed per member to missionary work of all kinds, and the average amount per member to local church expenses; the number of subscribers to missionary work on the weekly basis; the number of supplemental offerings to missionary work during the year, and when, gives direction and increases tremendously its driving power. This policy should state with unmistakable clearness and force, and in concise form:

1. The present purport of the commission of Christ as meaning the evangelization of non-Christians by this generation of Christians.

2. The measure of personal duty at home to meet the needs of the work abroad. (This should perhaps be fourfold what it now is.)

3. The necessity for church-wide enlistment to secure world-wide evangelization.

4. The method of accomplishing this, by: (1) A committee to conduct a continuous campaign of missionary intelligence and intercession. (2) A canvass, organized, complete, and personal, of every member of the church and congregation once each year by groups of two men each, with proper preparation for their work. (3) A contribution every week from every member according to his ability.—*Men and Missions.*

A Millionaire Going As a Missionary.

HERBERT H. SMITH.

Before the pulpit from which D. L. Moody preached for many years, William Whiting Borden, a Chicago millionaire, just through with university and seminary, was recently ordained a minister. He will go in a few months to an inland province of China as a missionary.

There comes to every earnest young man as he approaches the fullness of powers the question of what he shall do with his life. Some men upon majority acquire control of large sums of money, and to the question of investing his life must be added the extra one of investing his capital. When such a man, a leader among his fellows, and possessing in his own right a fortune which reaches several million dollars, calmly decides to leave friends and home and devote his life and money to an organized effort to tell the Mohammedan Chinese of the peace through Christ, the decision is of more than usual interest.

Young Borden decided before he entered Yale that he would be a foreign

missionary. He has been ordained and will spend this winter talking to college students under the auspices of the Student Volunteer Movement. Mr. Borden is one of three heirs of the estate left by his father, a large owner of Chicago property. Of a devout family, he had the early training which influenced his decision, although he says it was only after a trip through foreign mission stations in 1904-5 that he thought much of mission work. During his course at Yale he established at his own expense a $20,000 students' mission, which he also conducted. He attended Princeton Seminary for three years, and after a summer in Europe with his mother, returned this fall to begin his work. His wealth enables him to make ample preparation for his work, which will be with the China Inland Mission in the province of Kansu.

Mr. Borden is twenty-four years old, and is rather reticent than otherwise about his proposal to add one more to the list of men of large wealth who have forsaken the path of those who devote themselves to acquiring other considerable portions of this world's goods.

Mr. Borden's wealth will enable him to make extensive investments of a sort which are appealing more and more to Christian capitalists—investments in men and means of helping men. But more than the enlistment of additional capital in China is the influence of his decision on the thousands of young men who hear of it. The Chicago newspapers printed column articles on the front pages, and papers all over the country repeated the story of the millionaire missionary. Mr. Borden, through his devotion of several months to Student Volunteer work, will increase greatly the results of his decision. More than one young man in time of stress with himself over his solution of the divine command will recall the example of the Chicago man, who freely gave up the luxury available to large wealth to embrace the difficult task of making his life count for something.—*The Continent.*

Miss Emma Lyon and graduates of her Girls' School. This picture was taken on Commencement Day.

Entering the Sunrise Kingdom.

GRETCHEN GARST.

Impressions of a New Missionary.

It was my intention to write a letter to be mailed from Yokohama when I landed, but the weather was n't so smooth and comfortable from Honolulu to Japan, and the result was, I did n't accomplish a thing. We had one typhoon, and a good deal of wind all the time. I was n't seasick, but I had to stay on deck to avoid being. We had several pleasant additions to our fellow-travelers, and had some very pleasant times in spite of the rough weather. The storm was wonderful. Sometimes a boat rolls so that the passengers are ordered off the deck. In this case we were allowed on deck all the time, so we could see and enjoy everything. I would n't have missed it for a good deal, though I am not so hard-hearted that I was n't sorry for the people who had to stay below. The waves were like mountains, and when the sun shone through the clouds there were wonderful rainbows in the spray.

Maybe you think I was n't excited the day we landed! Everybody was. It was a cloudy, misty day, so we missed even a glimpse of Mount Fuji. Every one was on deck as much of the time as was possible. We arrived at the dock at two o'clock, October 8th. I want you to know and love every missionary in Japan. Many of them you do know, and will excuse me if I tell you things that you already know. Miss Wirick, Miss Kate Johnson, Miss Oldham, Miss Rioch, and Miss Armbruster were there to meet me, and a number of old friends had written letters of welcome to the boat. And I forgot to tell you about the wireless I received Sunday night. You know all the boats nowadays carry a wireless outfit. Sunday night, when a number of us were sitting on the deck singing, a message was brought to me, "Akita church welcomes you." It made me feel warm and happy!

The Task of Landing.

After I had talked across the narrow strip of water for several minutes, who should come on to the dock but O'Ino San, the woman that had lived in our home for twelve years, and whom I remembered very distinctly. My heart had been choke full for hours as we neared land, and just a few minutes before I saw O'Ino San, a young lady who was going to China had come up with a homesick feeling in her voice and eyes. She told me she had n't felt homesick till that day—well, we went below and had an April shower together just because we could n't help it. When O'Ino San appeared, all of us cried some more. It is easy to understand in a way, and yet was n't it the limit? I left home and came all the journey through without a tear until the day I landed! Some day I 'll send you a picture of O'Ino San. She was our first convert here in Akita—first woman convert, I should have said.

It is something of an ordeal to get all one's baggage landed and through the customs. We finally left the dock at about three, taking jinrikisha to the station. I think I had all the first sensations in orthodox style. I worked so hard the first few rides I took that I 'd better have walked. The Japanese people are very small. The way the men dress accentuates the fact, and the combination makes a good-sized mortal like myself feel funny having one of the little fellows pull me.

The ride to Tokyo is about half an hour long. We went as soon as there was a train, and separated at the station. My trunk went to Miss Oldham's, because that is where O'Ino San is. I stayed there more than anywhere. I 'll tell you about the things that I think will interest you most. It seems to me it would take a book to tell the events of my first two weeks in Japan, and I know you would n't want me to spend all my time in that way.

Sacred Spots.

The first day, O'Ino San took me to Aoyama (Hill of Love), the cemetery where my father's body lies. It is almost fourteen years since I had been there,

but the place as I remember it is little changed. Strange as it may seem, a missionary who has been in Japan twenty years, who came on the *Nippon Maru,* was there at the graves of some of his dear ones, in the very same section as my father's. I had thought we would n't care to talk, but I found it very pleasant to have some one interpret the things I really wanted to say to O'Ino San. Some dear friends have died since we left Japan, and their graves are very near. Naturally, my thoughts in visiting that spot were very much mixed. The chief thought, if I can put it in words, was one of deep gratitude for the wonderful way in which the Heavenly Father has fulfilled His promises, for He surely has been to us all that we could have asked, and more.

We went to another part of the cemetery to see the graves of Nogi and his wife. The suicide of those two people completely eclipsed the emperor's death. Thousands every day worship at the shrine put up in honor of those two. There were dishes of rice and water in front of the tablets erected over the graves. It is impossible to credit the statements made until you see the thing with your own eyes. We passed school after school of children marching to the place. It is quite a distance from Nogi's shrine to that of the emperor—that is, the funeral place of the emperor. As soon as I can get the explanations written on the back of some cards I got, I 'll send them to you. That will count for more than just a word description.

Renewing Friendships.

That night, Wednesday, I went with Miss Johnson to the Girls' School. Miss Clawson and Miss Parker are there, and, temporarily, Mr. and Mrs. Young. Miss Johnson gave quite a talk at the women's meeting, and then interpreted for me. The Japanese seem very happy to have me come back. I gave them greetings from you and from University Place. It is hard to talk with an interpreter, and I do not undertake very much!

I was in the homes of Miss Johnson, Miss Wirick, Mr. Hagin, Mr. Place, and others. It was all a pleasure, and as past years have shown, I knew I would be increasingly busy, and that now was the time to go the rounds. Saturday, October 12th, the mission ladies gave a reception for Mr. and Mrs. Young and myself. From that time on I was busy with shopping for the home up there. We, Miss Armbruster and I, left Tokyo, October 16th. Miss Armbruster suggested that she wished to stop in Nikko, famous for its beautiful temples, on the way to Akita. The cost is very little more, and such trips, like all else, are almost impossible when one gets into the work. Mother never went, and has always been sorry. The day and a half we spent in that beautiful place will help all through the years. I was only sorry you could n't all be there with me. How often I have thought these days of the wonderful privileges that come with the tremendous responsibilities of an undertaking like mine. The language and a thousand things make the work strenuous, but I certainly believe that there are compensations.

Akita at Last.

It seemed more than good to reach Akita. Our train pulled in in the early afternoon. Mrs. McCall and two ladies of the Episcopal mission and a number of Japanese were on the platform, and just outside of the station were three kindergarten teachers and fifty-five kindergarten children. I hoped to have a picture of them as I first saw them, but did n't succeed. I got the kodak in Yokohama, but have n't used it yet! There are so many things to be done these first days, and I seem to accomplish very little. We arrived Friday. Sunday is a full day, and I 'll tell you about our Sundays when I know a little more about them. Monday I started to kindergarten. To-day I began playing for the exercises, and that is about all I can do until I can use the language. My lessons began at once. The teacher lives in the house. Most of the mission houses are built in a combination fashion. The helpers live in the Japanese part. My teacher's name is Furoyama San. She is wonderfully painstaking, and is almost as happy as I when I get along well. When I have finished the first

two primers, I'll send them along for you to see. They cost the great amount of six and one-half cents for the two!

Last night was the formal reception of the church people for me. It was given at Mrs. McCall's house. All the people sat on the floor. All social gatherings connected with Christian work in any way open with Bible reading and prayer. There were a couple of hymns, the pastor read and led in prayer, a gentleman gave a welcome in Japanese, and another gave one in English. Then they called on me. I told them of you, and gave greetings much as I had at the women's meeting in Tokyo. Two women prayed, and then that part of the meeting was adjourned. A hot drink of parched wheat, which is used at night instead of tea, was served, with some of the native cakes, and then we had a good time in regular Japanese and American style. We blew out the candle, attempted to eat apples dangling from strings, etc. All that remains now is a good time among the foreigners, and then I will have been received!

IN THE WORK.

When I got this far, Miss Armbruster called to ask me if I were ready to go to the Endeavor meeting. The girls meet Thursday afternoon at Mrs. McCall's. It was very interesting, even if I could n't understand. A young girl led, and several took part, some just reading Scripture, others talking at length. After the meeting they played some games and had American refreshments. It seems to be harder for them to eat our way than it is for us to eat theirs. At a Japanese party one is supposed to eat very little and take what is left home!

There are many things I'd like to write, but I must wait until the next time. When a person has been here a good while, many interesting things become an old story. If I can, I'd like to tell you those things before I forget what they are.

Remember the kindergarten in prayer all the time. One of the two assistants is n't a Christian, so we must think of her. There is to be a mothers' meeting next Monday, so there will be another about the time that you get this. The regular time is the third Monday of the month, I believe. Calling, and that sort of thing will have to wait until I can talk.

This letter has a good many "I's" in it. There will be more to write of others later.

Akita, Japan.

A Black Evangelist's Story of the Prodigal Son.

Sermon preached by Evangelist Iso Timothy at Monieka, Africa, just after 160 people had been baptized, August 11, 1912. This sermon was preached during Secretary Corey's visit to Monieka. There was a great audience, which overflowed the large mud and thatch church. Iso spoke in Lonkundu, and A. F. Hensey translated the message.

Luke 15: 4-24; Colossians 3: 1-17.

It is not some stranger who comes to speak to you this morning the words of God, but only I, Iso, who for four years has been speaking to you these same words, and who has been teaching you from the beginning of Jesus Christ. Listen, then, to your elder brother.

Some of you here are those who try to follow Jesus, but others of you do not know Him or His Father, so I have a word for all of you. First of all, I want you chiefs and elders, you women and children, sitting here all rubbed with your "ngola" (red paint) to listen to the message the only Son of God sends to you. So spread wide your ears while I read to you from the Book of God.

(Here he read the passage from Luke.)

GOD'S DEISRE FOR MAN.

Many of you think that God has no desire for people to be saved. But do you not see that your own witch-doctor gives medicine only to those who are sick? Because you have not yet wished to be saved, you are not able to recognize God's desire for you. Those

Pharisees thought God wanted only the good people to be saved, so the Lord had to tell them these three parables, so that all people would know that He is running over with longing for the bad folks to be saved.

You were just now at the beach, and saw all those people baptized. That means that the Shepherd of men has found 160 of His sheep who were lost in the woods. You know nothing about heaven, but I know that to-day the angels are leaping and shouting with joy because all these have come back again to their home. There was that younger brother starting out to do just as his stomach liked. And how about the people of that strange country—were they slow to make friends with him? Mongo! Did a bosekota (young man) with lots of money to spend ever lack for friends? But his money finished, and the famine came in a line. Then he went to his friends, who had been so many as mandioc leaves. And what did they say to him when he asked for a little food? They asked him, "Do we know you? Surely you must be some stranger, for you speak our language badly." Then he became as thin as my little finger, because in that land there was not any food. Finally he went to one of their chiefs, like our chief Lonjataka (who was sitting on the platform), and said to him: "I am dying with hunger. Give me some work, that I may not die." So this chief gave him the filthy task of looking after some wild pigs which he had tamed, but the pay was so small that he had to eat the mandioc peelings which the pigs left. Then he grew very homesick, and went back to his father. He went back ragged and dirty and thin, but his father had not slept in bed since his son had gone away. All day and all day he sat in the doorway and watched out the path down which that son had gone away; then, when the sun set he just stretched himself out there by that door. So, farther away than any one else could see, the father saw his son coming, and ran to meet him with wonderful joy. The son tried to tell of his sorrow, but the father shouted to the slaves to bring clothes and rings for adorning his son, and to kill quickly the fatted animals. Then they danced and ate and laughed and their stomachs sat down with joy, for the one who had been dead had been awakened.

Wandering Sheep.

Now, you who steal and fight, you who used to kill people, you are that child who wandered away. You were not so bad when you were children. You did n't buy medicine of the Bonkanga when you were babies, that you might kill other children; but now you do that very thing, so you are the lost sheep. But never forget that God is searching for you, and that He will never forget you. If you repent, He will never say to you, "Go away, you," nor will He ever remind you of your sins. If He were like people He would remind you of how many people you killed in the rubber wars, but He forgets as well as forgives.

I know that you think you are all right just as you are, with your dozens of wives, with your wicked moonlight dances, and your secret "belenga" with the witch-doctors. But God tells me to remind you that the sheep who wander in the forest soon die with the cold rain if they are not caught quickly by a leopard, and that the younger brother's friends turned away from him when he needed them. Do n't think that you are too wicked, for the hearts of those who were baptized to-day were just like yours, but think only of Jesus, who spreads out His hands toward you as One who prays, and entreats you to give Him your stomachs (hearts), saying, "Come, come, come!"

Now, so many of you have just become Christians, and none of you have been following the Master very long, so I want all here who are called by the holy name of Christian to listen while I read them some words from the Book of Kolosai.

(Here he read the passage from Colossians.)

Take Care.

Now, a beautiful thing for us to remember about baptism is that it is not only the division line between the world and life, but that it is also the resurrec-

tion of the spirit. So let us really do as the Book says, and stop thinking always of the things that are low. You young men desire each of you a wife, and that is a praiseworthy wish. But you have no money to buy a wife, so your heathen mothers will refuse to buy you Christian wives, and will try to get you to accept a heathen woman. Get along without a wife, for in heaven they will neither buy nor sell wives, and there will be no marriages.

If some of you do not watch your thoughts, you are going to spoil your hearts in searching for clothes and other things of the white man. These are good things, but do not think that eternal life is hidden away in the white man's "benkoto." Did you ever see a baby born with clothes on? We shall go back to God just that naked.

Why is it that we learners of Jesus Christ do not kill our members? Because each one of us has a special temptation, which he loves as a man loves the favorite of his "ndongo" of wives. To one man this favorite temptation is lying, to another lust, to others anger, envy, hatred, just as they have chosen. Wives and husbands, young and old, I urge each one of you to cut away your "nkonde" temptation, before it kills you!

There were Judas and Peter, both apostles of the Lord. The favorite temptation of Judas was his hunger for money, and in the end he sold his Savior. If you do not kill your pet temptation, you will end to-morrow in the Judas path. Peter had also his "nkonde" temptation, and it pulled him into sin, but he took a sharp knife and cut it out. Judas killed himself in remorse, but Peter died in his Lord's behalf.

We Are People.

One more message is there in my heart, and it was taught to me by the eleventh line of this third division of the Book of Colossians. You know that the traders and State officials call us "nyama"—beasts, animals—but our missionaries forget the color of our skins and tell us that salvation is a matter of the heart. They have taught us that the church does not belong to them, or to any other man, but to Christ our Lord.

Mark Njoji, his wife, and child in front of their little house at Bolenge. He is an elder of Bolenge Church and one of the leading men in our African work. It will be remembered he spent two years in America helping Mrs. Dye translate the Gospels into Lonkundu.

Our Elder from America is with us here to-day. When he was in his own land, Brother Corey heard that we were accepting Jesus Christ, he wondered, and was glad. When some people said that it was just like throwing money in the river to try to make new people of us, he told them always that we were people, just as they were, and that we were part of the one church of Jesus Christ. Now he has come to see us, and he says that we have compelled him to love us, and wants us all to know that we are "one in Christ Jesus."

Here in Monieka you are proud because you belong to the Elinga people, and some of you scorn the Mbole and the Mkundo and the Bokala and the Mbengi. Shall the white people call us their brothers and sisters in Christ, and we despise our own race? O l'ouma wa joi O! We are penitent of our terrible sins, and full of zeal for service, but if we divide into classes in this church of the Master, it will never be a great church.

To-morrow we must part from Ejimo Mpela (Mr. Corey), but in the never-ending mercy of our Father, we shall all meet together afterward in heaven, and no one will ask from what tribe or race we came.

So my last word to you is this: If we love God, let us love also our brethren.

The Decennial of the Filipino Churches.

LESLIE R. WOLFE.

The tenth anniversary of the Filipino Christian Churches was observed in a fitting manner at Manila, October 11th, 12th, and 13th. Representatives were present from all the Churches among the Tagalogs. Only a few could be present from the Ilocano Churches, because of the great distance and expense of the trip to Manila. Every session was largely attended and enthusiastic. The addresses dealt with the history of our work here, with missions, doctrinal subjects, and financial problems, and were of a high order. Frequent and well-deserved tributes were paid to our missionaries, Brethren Hanna, Williams, and Kershner, who in the beginning or yet experimental stage of the work faithfully labored here, and who, under God's blessings, made possible the achievements this convention was to celebrate.

The first meetings for Filipinos were held ten years ago, only a short distance from the present location of our mission home, a billiard hall being employed for the purpose. Among the leaders of the convention was Simon Rivera, the first of the seven to go down into the waters of baptism in Manila Bay. From that small beginning the number has grown to 5,000 members, with fifty churches and forty preachers.

Buenaventura Garcia, who has been appropriately styled "the prince of Filipino evangelists" by one of our first missionaries, was keenly disappointed, as were also the brethren, at his not being able to be present. Greetings were sent him by the convention, along with a worthy offering for his necessities.

BIBLE CLASS OF FILIPINO WOMEN.

Formal action was taken by the convention looking toward greater activity on the part of the native brethren themselves in missionary and Sunday school work and in the education of ministers.

The convention was concluded with the greatest communion service, we believe, yet seen in the Philippines, which was held in the Zorilla theater, with an attendance of 800 people. Six elders

Communion service at Decennial Celebration of Christian Church in Manila, Philippine Islands, October 13, 1912. This service was held in Zorilla Theater. About eight hundred members were present. The ten years of history show a splendid growth in the Manila work

and eighteen deacons were required to serve the audience. The service was well ordered and most impressive.

This decennial observance will, we believe, prove an epoch marker in the history of our brethren in the Philippines. It was the largest number of the brethren that have ever come together on any occasion. Much enthusiasm was aroused. It is, we believe, the beginning of greater co-operation between the Filipino brethren in advancing the interests of the kingdom. It has made them see more clearly the future possibilities of their work and will give them greater confidence in the face of opposition. Predictions were freely made that a great growth would be made in numbers and strength in the coming ten years. Their predictions would perhaps seem altogether too sanguine to some, but they at least indicate great expectancy, which in itself is an important element of success in any enterprise, and if they remain steadfast, laboring on in God's way and with His help, and with adequate assistance from the American brethren, who can place a limit on the blessings that the Lord will pour out on this work in the coming days?

Many people in America are not aware of the changes that are taking place in the Philippines, nor of the significance of such changes. A country three-fourths the size of Japan, with a population of 8,000,000, and with extensive resources, is being completely transformed. A new nation of self-respecting, culture-loving and aspiring people is now in the process of making. Any movement which affects this people widely is significant. Western ideals as to commerce and education and politics seem destined to prevail here; but what about our religious ideals? Can this people ever reach the highest ideals of our civilization if burdened with the same religious incubus that has brought Spain down to where she is? Without the spirit which Protestant Christianity begets, the high aspirations of this people must meet with disappointment. The work of the missionaries is doing more than any other agency in these islands to point out the highest ideals of our people and to give them the assurance of the good will and philanthropy of the American people toward the Filipino people. One speaker at our decennial referred to the fact that many Filipinos regarded the Americans with fear and distrust, but said he thought that all ought to except the American missionaries from any such feeling, as none could doubt that they were laboring for the best interests of the Filipino people. So far as my observation goes, the sentiment of the speaker is very generally shared by the people everywhere. We are glad to know that our brethren are having a worthy part in leading this people out into a larger life.

Manila.

Honor To Whom Honor Is Due.

H. A. EICHER.

It is a matter of pleasure and congratulation when any of our missionaries receives a deserved honor or mark of recognition from the Government for efficient services rendered. Dr. C. C. Drummond has been our medical missionary in Harda, India, for the last fifteen years and has worked hard and faithfully amid many inconveniences and with scarcely any equipment worthy the name. He is a painstaking, conscientious worker, constantly working even beyond his strength, and he has deservedly won for himself a place of honor, not only among the missionaries, but also among the Government officials.

Dr. C. C. Drummond.

During what is generally known as the time of the first plague in Harda, Dr. Drummond, with Mr. Grainger and other of our missionaries in Harda, rendered most efficient service, literally taking their lives in their hands to minister to the plague patients. For three or four months the plague raged; thousands of people left the city, and hun-

dreds, succumbing to the awful disease, died. When the population of the city was reduced to 2,000, and 30 to 40 of this number were dying each day, Dr. Drummond, with the other missionaries, stood by his post, making two or three rounds of the patients each day. After each round it was necessary to change all his clothes and take a full bath, taking every precaution against contracting or spreading the disease.

That was the worst, but by no means the only siege of plague that Harda has passed through, and through each succeeding one Dr. Drummond has done faithful service. Aside from this, his regular medical ministry reaches far and is highly appreciated by all classes of people, both native and government officials.

So it came to pass that following the Durbar, or coronation of King George V. in India, when recommendations were being made of men who, because of their faithful services, should be honored by the government by being presented with a durbar medal, Dr. Drummond's name was recommended by the highest government official of Harda, who had also been here during that first plague season and had known of Dr. Drummond's faithful and efficient services during all the years. On September 3d the commissioner of this province held a durbar in Hoshangabad, the head of our district, so a few days previous to this Dr. Drummond received a notice from the deputy commissioner of that place, being over this district, that he should be present at that durbar at the request of the commissioner to receive a medal. The commissioner himself was present and presented the medal, with several others that were given out at the same time. The commissioner is the official over one of the main divisions of the Central Provinces, and is next to the chief commissioner who is over the whole Central Provinces.

We are glad for this mark of recognition of Dr. Drummond's services. It is merely a case of "honor to whom honor is due." We are also glad that Dr. Drummond is at last receiving the hospital that has been so badly needed for years, and that he will now be able to work with greater satisfaction with his new accommodation and equipment.

The Livingstone Centenary.

ANNOUNCEMENT EXTRAORDINARY.

March 19, 1913, will be the one hundredth anniversary of David Livingstone's birth. It will be celebrated all over the Christian world. Beginning the first of January, a campaign of missionary education will be pursued by all the Mission Boards, leading up to this celebration. Splendid material for every department of the church is being prepared and will be available by that time.

A large explanatory announcement will be sent to you a little later, but we wish to prepare you to receive this with the firm intention of carrying out some, at least, of the plans suggested.

THE AIM.

To have a celebration in every church.

To have a study class or reading circle on Africa in every church.

To place a copy of the life of Livingstone in every home.

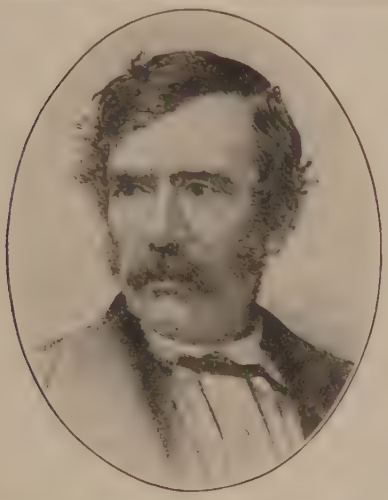
Every Sunday-school using the brief programs on Sundays preceding the 19th of March.

Every Young People's Society or the senior classes in the Sunday-school giving the little African play, "Kanjunda, or From Fear of the Enemy," some time during the celebration.

The Livingstone Centenary celebration is one of Missionary Education. Its purpose is to present to the members of the church and the public at large the great missionary appeal in the story of Livingstone's life and work. It is hoped that this presentation may deepen the interest of our people in all foreign missionary work. For a hundred years the name of this great missionary explorer has been honored and the work which he began carried steadily on, until now many parts of the "dark continent" are Christianized.

A Life of Livingstone

for all ages will be available at a very reasonable price. Blaikie's "The Personal Life of David Livingstone;" "David Livingstone," by C. Sylvester Horne, for adults. "Livingstone the Pathfinder," for older boys and girls. "The Story of David Livingstone," by Vautier Golding, for Juniors.



David Livingstone—Born March 19, 1813. Died May 4, 1875.

"All I can say in my solitude is, May Heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world."—Livingstone's last words.

"Day-break in the Dark Continent" has been revised to date, and a full chapter on Livingstone added, with new illustrations. For mission study classes or investigation groups no better book could be found.

"Among Central African Tribes," by Stephen J. Corey, a journal of his recent visit to all our stations on the Congo, will be used by our people in this campaign. It is particularly fortunate that this report of the remarkable work in Central Africa is ready for distribution just at this time. The churches may study in a general way the great field of Africa and David Livingstone, who opened it to Christianity and commerce, and also have at hand an account of what we as a people are doing to help heal "this open sore of the world."

Portraits of David Livingstone with facsimile autograph may be secured at a very low cost.

Maps, Mottoes, Helps of all kinds will be ready by the first of January.

From now until the definite announcement of supplies reaches you, keep the Livingstone Centenary in mind, and determine to take advantage of the greatest unified program of missionary education that has ever been prepared for Christian people.

If there are any questions you desire to ask in regard to this special campaign, address the Education Department of the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

Keeping Up Spiritual Tone.

I do not know of any agency among us that has been more valuable for the spread of the gospel abroad and the deepening of our spiritual life at home than the Foreign Christian Missionary Society. From small beginnings it has developed to large proportions, and its work goes on increasing every year. It has a host of devoted men and women abroad that compare favorably with the missionaries serving under any other Board, and it faithfully guards them and their concerns and ministers efficiently to their support. Our churches in the homeland would be cold and lifeless indeed without the stream of inspiration that pours into them from the work of the Foreign Society. I consider that the Living-link of my own church in our foreign work is one of the most vital agencies in keeping up its spiritual tone.

Burris A. Jenkins.

Kansas City, Mo.

SUNDAY-SCHOOL DEPARTMENT.

Monthly Missionary Programs for Sunday-Schools.

ON DAVID LIVINGSTONE.

(To be used in the Sunday school one Sunday in each month in the opening exercises of the school.)

For the first three missionary programs for 1913 there will be used three stories from the life of David Livingstone. These will culminate in a brief program on David Livingstone in March, and the unveiling of the portrait of this great pioneer missionary to Africa. This portrait will be furnished free to the schools using the monthly missionary programs and desiring to frame the picture for the Sunday school walls.

JANUARY MISSIONARY PROGRAM.

I. HOW A BOY BECAME A MISSIONARY.

[This story should be told, not read. The story-teller should use his own words, adding his personal enthusiasm to the telling. It should be told by some one who can do it well—the Missionary Secretary, Superintendent, or some boy selected for the task. The story should occupy about five minutes.]

One evening, many years ago, a little boy sat on the doorstep of his house in Scotland, eating a piece of bread. The sun had gone down and it was getting dark. Most boys were in their houses, but this boy seemed quite contented to stay out on the doorstep. The boy's father had a rule that the door was to be locked at sunset, and that all the children should be in the house by that time. To-night the boy had stayed out a little too late, and when he reached home he found himself locked out. Some boys might have begun to cry, or would have pounded on the door. But this boy was of different stuff. He just sat down, took a piece of bread out of his pocket, and prepared to pass the night on the doorstep. Just as he was about to lie down the door opened, and his mother, a kind-faced woman, looked out. "Come in, David, my boy," she said, and the boy jumped up and followed her inside. He was glad to get in, but the lesson he had learned that night, to make the best of an unpleasant situation, helped him hundreds of times when he grew up to be a man. Who do you suppose the boy was? I wonder if you ever heard his name. It was David Livingstone.

It is just a hundred years since David Livingstone was born, and all over the world the Sunday schools are celebrating his birth and hearing of the great things he did.

And who was David Livingstone? Yes, he was a great explorer and a great missionary. Can you tell me where? Yes, in Africa. He wanted the missionary society to send him to China, but a story that he heard made him decide to go to Africa instead. A missionary named Moffatt came home from Africa, and one day he told Livingstone about his work in Africa and how large a part of Africa had no missionaries. "Why," said he, "I have sometimes seen in the morning sun the smoke of a thousand villages where not one missionary has ever been." "I 'll go there," said Livingstone. And he went.

Next month we shall hear what he did in Africa.

A missionary song should be sung. "Stand up, stand up for Jesus," is suggested.

SUNDAY SCHOOL MISSIONARY PRAYER CYCLE.

FOR JANUARY.

These topics are to be used in the prayer service in the opening exercise of the Sunday school each Sunday.

Sunday, January 5. R. Ray Eldred of Africa.—A cablegram has come from the Congo announcing the death of Mrs. Eldred at Longa Station, on the equator, in Central Africa. The death of Mrs.

Eldred leaves Mr. Eldred alone at Longa, and leaves their three little boys motherless in the Hiram Home for Missionaries' Children. Pray that Mr. Eldred may be sustained and comforted in his lonely work in Central Africa and that a way may be provided to send other workers to his aid soon. Pray also for the little boys in Hiram and for Mrs. M. D. Adams, who is tenderly caring for them. Because of the great need among the tribes of Africa, Mr. and Mrs. Eldred left their little ones in America and went back to the work they loved. White children can not live and properly develop in the hot climate of Central Africa.

Sunday, January 12.. *Turkey and Islam.*—In the present Balkan war the hand of God is apparently evident in throwing off the terrible oppression of the Turk over the Christian and in taking from fanatical Turkey her power as a European nation. Pray that from this great war may come the opening of Turkey and other Mohammedan lands to the greater influence of the gospel of Christ. Pray also that the Christian missionaries and Turkish Christians may be protected in the present crisis from the hatred and fanaticism of the ignorant Turkish people,

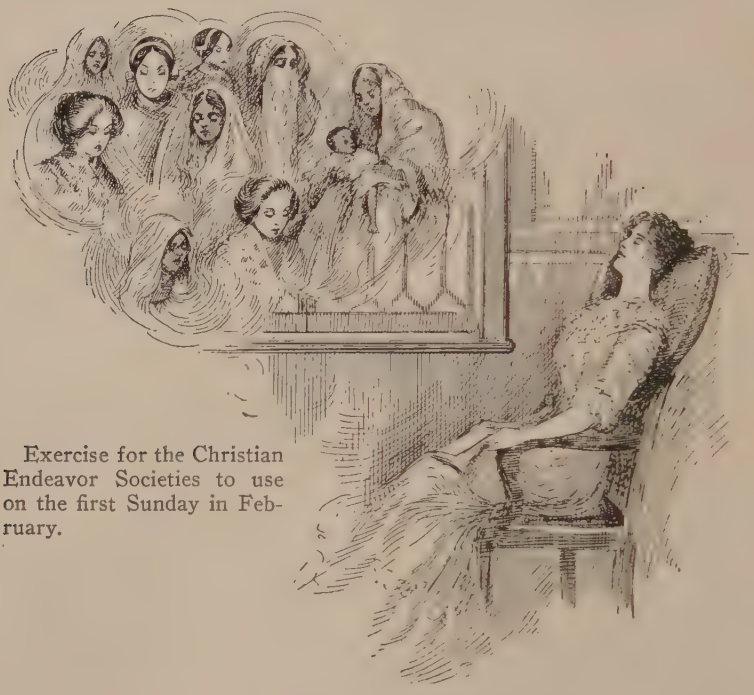
Sunday, January 19. *The Work at Batang, Tibet.*—Owing to the great Chinese revolution, the missionaries were obliged to flee from Batang last year. They were in great danger of losing their lives because of the attacks of mobs in that distant, unprotected region. As yet they have not been able to return to their field. Pray for the little native church in whose charge the work and the mission property was left. Pray for Dr. and Mrs. Hardy, and Mr. and Mrs. H. A. Baker, as these young people start in January on their long three-months' journey from Shanghai, China, to Batang on the Tibetan border. Pray that they may have health and protection as they journey by steamer and houseboat up the Yangtse River and then as they travel on foot and in traveling chair the 780 miles over the mountains of West China.

Sunday, January 26. *Dr. C. L. Pickett and Family.*—This good man, his wife, and three children are at Laoag, P. I., toiling to bring the Philippines to Christ. Doctor Pickett and his wife are the only two physicians for hundreds of miles. Thousands of poor, suffering people come to them during a year for treatment. Pray for them that their tender ministry of healing may be used of God as a means of reaching these people for Christ. Doctor Pickett is now building a new hospital; pray that he may have health while doing this double work and that the hospital may be a great salvation plant. His children are deprived of the blessings of the homeland and have no school to which they can go—Mrs. Pickett teaches them. Pray for them all.

Day school pupils at the South Gate Mission, Nankin, China. Miss Mary Kelly now has charge of this work. Miss Eva May Raw is shown in the center of the picture.

YOUNG PEOPLE'S DEPARTMENT

An Endeavorer's Dream.



Exercise for the Christian Endeavor Societies to use on the first Sunday in February.

A UNIQUE ENDEAVOR DAY EXERCISE.

The program for this year is entirely different from anything we have ever prepared. We are hoping it will be well liked by our Endeavorers everywhere. We have tried to make it educational and inspiring and of such a nature that it will bring the great world task and our part in it very clearly before the young people. The exercise is not at all difficult to give, but it will require more time than usual, because the parts must be committed to memory. The "Dreamer" offers the same excuses that are heard every day in the year for not being "interested" in foreign missions. How flimsy they sound when confronted by the appalling need in heathen lands. We are filling orders every day. If you have not already had a sample copy we will be glad to send one to you.

Listen, Endeavorers!

The Endeavor societies have a great opportunity in the Livingstone Centenary program. Mission Study classes on Africa will be organized, using the revised edition of "Daybreak in the Dark Continent," and we are hoping to inaugurate an extensive reading campaign, for which several splendid biographies of David Livingstone will be available at popular prices. If the full announcement of the Centenary material is not sent to your society, notify us and we will be glad to send it, with price list included. The campaign covers only a little over two months, and should be intensive and enthusiastic.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

G. E. Miller, Mungeli, India, reports three baptisms at Barela and four in Bhulan.

"Miss Gretchen Garst is with us, and we are very happy together. She is the one needed for this Akita kindergarten, we all feel sure."—Rose T. Armbruster, Akita, Japan.

Mrs. L. F. Jaggard, Monieka, Africa, writes: "Tuesday night, August 15, 1912, in the little two-room mud cot, the first home of the missionaries at Monieka, twenty-two couples were united in Christian marriage by the missionaries."

Mr. and Mrs. Thomas A. Young will spend their first year in Japan in Tokyo studying the language. There is a special language school in that city. One can make more progress there in one year than he would in two under an ordinary teacher.

Dr. C. L. Pickett, Laoag, P. I., reports 1,439 patients treated during the month of September. His receipts for the month amounted to $251.83. He reports twelve additions to the church. The interest in the Sunday school is good. The work is in a most prosperous condition, and he is encouraged.

Miss Mary Rioch writes that she and Miss Oldham celebrated the twentieth anniversary of their landing in Japan on the 2d day of November. They had some Kentucky ham and black cake to share with their friends. Miss Rioch writes that she feels as young and as fit as ever.

Herbert Smith writes from Lotumbe, September 23d: "Yesterday we had 408 in Sunday-school and baptized 112. Our church now has a membership of 550. Thirteen of those baptized walked all the way from Bangilombe and two from the Kasai. That journey is over 200 miles, and they were seven days on the way."

Miss Rose T. Armbruster says: "A young woman school teacher was baptized last Sunday. A young man is preparing for baptism in November. Fourteen women and girls and ten men and boys were present at prayer-meeting last week. The Methodists and Presbyterians and Disciples in Akita have a union prayer-meeting the first week in each month. Next week the Bible woman and I start out for an evangelistic trip through the country district."

Mrs. C. E. Robinson, of Sendai, Japan, writes: "We are all in better health than at any time since we came, and I have been able to do a great deal more this fall. Just now I am spending my spare time in calling on all the women who are members of the church or those who are inquiring about Christianity."

A. F. Hensey reports a hundred baptisms at Bolenge. The missionaries rejoiced especially at the number of mature people and of the women who were won this time. Mr. Hensey says: "The evangelists are leaving again to-morrow morning. Three of our elders are each supporting his own evangelist. Mr. and Mrs. Herbert Smith left to-day by the State steamer for home. They go to a well-earned furlough. More than five hundred people have been baptized since they opened the station at Lotumbe."

Miss Gretchen Garst reached Japan on the 8th of October. After a few days in Tokyo she went on to her home in Akita and began the study of the Japanese language. Miss Armbruster had a teacher ready for her, and she began regular work without delay. The head kindergarten teacher understands English, so Miss Garst is getting acquainted with her and the work. Miss Garst writes that the work is full of possibilities and difficulties, the people are a fine lot, and the missionaries seem great.

R. Ray Eldred writes: "Thus far for the mission in general this year has been even greater than last. I have just returned from a short trip to the Bongilo District, on the Lokweji River, formerly spoken of as the Bolingo River. While there I baptized nine, making eighteen since the work began, a year ago. I am sending additional teachers there this month to evangelize in four other villages.

"On the station I have thirty thousand brick for the new Longa church made and dried ready for the kiln; also our new four-room brick house has the walls up, the roof on, half the floor laid, and the inside

finishing commenced. These works must of necessity go slowly, as for the last seventeen months we have been alone here at Longa, and single-handed as regards American workers. When will the brotherhood send us a doctor for Longa?"

Miss Mary Kelly, who has just reached Nankin, China, on her return from her furlough in America, writes: "When I arrived at the South Gate I was greeted with the explosion of firecrackers and 'my little ones in Christ Jesus' awaiting me. Those whose cheeks were bathed in tears when I left, met me with shining countenances and praises to God on their lips for my safe return. Oh, the joy of being wanted so much! Their welcome was so cordial, and the expressions of love so genuine, that I felt as I have often felt before, that I am a member of a very large family who are trying to redeem His lost ones."

H. A. Eicher, of Harda, India, writes: "Just now I am having a few days off from my regular work. There is a big heathen mela in progress now about forty miles from here, and the schools are all closed. Dr. Drummond went with the evangelists and a few of the teachers to evangelize among the people there. Next week we will have our mid-year examinations in the high school, so I will not have my regular routine work to do. I want to spend some time on the plans for the new high school. The government representative in Harda is away just now, but he said that as soon as he comes back he will push through the land deal, so we can go ahead with our building proposition. We shall be glad to have it settled."

Dr. L. F. Jaggard, of Monieka, Africa, writes: "During the month we have been here we have nearly made our salary in work for the S. A. B. Trading Company. I have earned for the month for the mission $72 in that way. That looks nice on paper, but it is not very pleasant to see a native coming with a letter from Busira along about four o'clock, when you have been working all day in the sun, knowing you will have to clean up and go six miles in a canoe or through the forest to see a sick man. But it all goes in a life out here. It continues to rain on the average five days a week, so everything we have is about ruined. My books are absolutely unpresentable. My camera and things made of joined wood are so swollen that one can hardly open or shut them. We caught a bottle full of sunshine the other day, and it molded before sunset."

Dr. C. C. Drummond, of Harda, India, writes: "We had hoped to be able to report that the new hospital was finished by this time, but the contractor has disappointed us. It is almost impossible to get reliable contractors in India.

"The evangelists are now touring in the villages around Harda, and we hope that they will succeed in persuading some to obey Jesus Christ. One of the evangelists from one of our out-stations states that there are a number in his district who believe in Christ and say they want to be Christians, but say they are not willing to be baptized. We feel, however, that there is a good prospect of inducing these people to submit to the ordinance of baptism. The medical work keeps up to about the usual amount."

W. Remfry Hunt has baptized eleven more out of the class of inquirers at the mission church in Djou-kia Kan, one of his out-stations, twenty miles from Chuchow. The young men in the church lead in the Sunday-school and teach in the inquirers' classes. These village churches out in the large Chuchow District are growing in self-reliance and in self-government.

W. R. Hunt writes: "The Chuchow (China) missionaries are entering into the work of advocating clean streets, public parks for the children, a cleaner and better municipal life, and sanitation and hygiene in the homes. Lectures are given weekly in the Tisdale Chapel and are attended by the common people as well as the leaders of the new government reforms.

"Evangelist Shi, of China, is doing splendid service at Tungchow. He is reaping and gathering in the harvest there. Mr. and Mrs. Johnson have done fine consecrated work in that pioneer field. It has an immense population, is rich and full of new industrial movements. The railroad will link Tungchow to Tsing-kiang-pu, which is one of the strongest mission centers in Central China. Brother Shi preaches with eloquence and power. He is sweet-tempered, quiet, and is free from gush and flurry, and works with the noiseless dynamics of love, humility, and self-effacement; these essential qualifications in missionary efficiency make Shi a soul-winner, church-builder, and the ablest evangelist in our field."

Letters from the Field.

AFRICA.

FAITHFUL LOTUMBE SCHOOL BOYS.

HERBERT SMITH.

The following little incident shows the spirit of our boys at Lotumbe and why we like to work with them.

Last night our steel boat broke away from the beach. The river had been rising, and with the wind and current the boat pulled the stick out of the ground and floated off. This morning I wanted to send the workmen after it, but there were trees to put up in the forest, and so I had to get the boys. I said to them all, "How many of you know how to swim?" "Iso uma" (we all), was the reply. I knew if I had asked the men that question, even if they knew how, they would have been like the men in the Scriptures, begun to have made excuses. But it gets to be a joke here if a boy does not know how to swim. If he does not know when he arrives, he soon learns or gets forty boys teasing him.

The boys knew the steel boat was gone, and they guessed at once I meant to send them after it. One of the young men suggested that the boys did not know how to work the rudder on the steel boat. But a dozen voices at once asked, "Who do n't know?" Then they began to pick out boys who could steer any canoe, and why could not they bring back the steel boat? All this time I had not said they were to go for it, but I was enjoying their remarks. At last I picked out ten boys, and then said, "Go and get the steel boat." Then you should have heard them. Off they went with a yell to get the paddles. Soon they were in a canoe, and in about two hours back they came—some in the canoe and some in the steel boat. They had been at least five miles and seemed to enjoy the trip very much. I expect they are wishing the steel boat will break away quite often; but I am not.

INDIA.

MUNGELI NOTES.

G. E. MILLER.

A child in a village eight miles away had a severe attack of bronchitis. We were able to cure it, and thus won warm friends in an antagonistic and conservative village. The father is a rich land owner. He gave us $10 for the hospital and gave Hira Lal a gift of $5. He has come twice to visit us, and we took him and his friends all through the bungalow.

Three baptisms in Barela and four in Bhulan. Mr. Grainger will report these events more fully later.

A man with severe cancer of the breast was operated upon. The wound healed up nicely, and he was very grateful. We thought at one time that he would confess the Master, but somehow or other he changed his mind at the last moment. He ran away in the night, but we feel that the Master's love is still pursuing him.

A patient with about seventeen different ailments came in last week and wanted them all cured within the same hour. He came for two or three days, then stopped. I was not enough of a psychologist to hold him. I think he will come back again, however. People who have been suffering for two or three years come and demand medicine which will cure them up in *one* day.

I wish the home people were here this morning. It is grass-cutting time and many bundles of grass are lying about on the compound. This morning the clouds hang over us with rainy breath, so we have called out the little school boys to help make hay. With their brown skin and flying locks they make quite a picture as, with great bundles of hay upon their heads, they go laughing and shouting toward the mow.

HARDA NOTES.

The other day we admitted into the hospital a man from a village eight miles from Harda. He was badly burned and was in great pain from his wounds. His wife had died a few days before, and her body was taken to the Nerbudda River, five miles away, to be burned, according to the Hindu custom. As he was assisting in this ceremony he fell into the fire and was badly burned.

He was accompanied by his mother and an uncle, and tears came into their eyes as they told of his sufferings. They begged that we do our best to cure him. I am glad to say the patient is making a good recovery, and they seem very grateful for what we are doing for him.

A few days ago a man came for medicine. He is a Brahmin, and hence expected special attention. He said that some

years ago he was not feeling well, and a friend told him to take a little opium and he would feel better. He followed the advice of his friend and, sure enough, the effect desired was produced. Then he continued its use, but often resolved to quit using it. The habit has so grown upon him now that he says he uses enough in one day to kill five men. He is very anxious to be cured of the habit, and said we could lock him up or do anything we liked, so we would help him stop the use of opium. He recently made a pilgrimage to Jagganath's Temple, near Calcutta. He was asked if he obtained the peace and satisfaction he sought in worshiping Jagganath. He said that he did not, but that Jagganath is really a god. He was asked what evidence he had of it. He said, "He is made of wood, and when they bring him out on a car and the people fall down and worship him the perspiration comes out of his body and his clothes become wet." "Now," he said, "if he were not true, how could that be?" He was told that such a result could be brought about by machinery inside the image. He replied that perhaps it could. It is remarkable what absurd things these people believe.

THE SINGAJI FAIR.

DR. C. C. DRUMMOND.

Every year in the month of October there is held at Singaji a cattle fair. Singaji is a place about forty miles from Harda and is named for a man who lived there years ago. He is said to have been a very good man and, as such men are rare, people began to reverence him. He was a cattle-raiser, and people brought their cattle to him to bless. Then people commenced to bring cattle there to sell, and it became a cattle fair. After Singaji's death he is said to have appeared at different times, and people worshiped him as a god, and now, at the time of this fair in October, each year thousands of Hindus go there to make their offerings of sugar and clarified butter to the image of this simple cattle-herder. The fair, which at first was only religious, has had many attractions added to it. This year there were hundreds of shops where were sold cloth, hardware, jewelry, toys, drugs, sweets, etc. Then there were two circuses, numerous side-shows, etc. There was also an agricultural exhibit under the direction of the government, and over two hundred dollars were given away in prizes for grain, stock, etc. The attendance this year, according to government estimate, was 75,000.

A party of us went from Harda to preach the gospel and sell Gospels and tracts. The party consisted of five evangelists, three teachers, and myself. Clarence Drummond, Jr., went along and sold three brooks. We preached and sold books morning, afternoon, and evening. A suitable place would be selected, and we would sing a song; then some one would preach; after which the Gospels and tracts would be offered for sale, another song would follow, then a sermon, and so on until we were very tired. We would then rest awhile and commence again. During the three days many people heard the gospel, and we sold over eight hundred Gospels and tracts.

Harda.

CHINA.

A NEW CHUCHOW.

DR. ELLIOTT I. OSGOOD.

So many American cities have caught the fever of a forward movement that we have received some of the inspiration and hope in time to see a "new Chuchow." The Chinese in their change from a monarchy to a republic have largely thought of political abuses such as political oppression, heavy taxation and bribery, taxation without representation, etc., and they have not yet come to clean cities from a sanitary standpoint, fights against the hookworm, quarantine, civic righteousness, advertising and making inducements for opening of new industries, care for the children, etc.

Every fall as we have reached the month of September our clinics throng with mothers and fathers bringing in little children, sick, covered with sores and abscesses, run down with bowel troubles and malaria.

A great deal of this is due to there being no place but on the stone-paved streets, under the hot sun, for the children to play. They have no parks or playgrounds, nor lawns or public shade trees. The hot, blistering summer finds most of the small boys without any clothes except as nature might provide. The open spaces have been made dumping-grounds and public nuisances. Such places in summer grow full of rank weeds and are covered with pieces of broken brick. No wonder the children die under such conditions.

Their homes—that is, the homes of the common people—are just so many barns or sheds into which they pack everything under the sun they may possess. Very few windows light the interior. Boxes, piles of grain, weaving and spinning-wheels,

baskets, cooking utensils, old clothing, and a hundred other things are piled up everywhere and hung from the ceiling. Cobwebs and the smoke of years also hang there. I have been treating a case in one of the storekeepers' homes, and there was scarcely room to turn around in the so-called bedroom, for it was piled full of merchandise and old boxes. But the patient is recovering, we are thankful to say.

You can readily see that the children do not play indoors and the women prefer sitting at their low doorways as they work and gossip with each other. The people are crowded together as bad as in any New York tenement region, only they have only one-story buildings into which to crowd.

All summer long while I was recuperating from the strains and extra labors of last winter I was thinking of these children and resolved to ask the city fathers if it would not be possible to open for the children a city playground on some of the public and unused portions of ground. To my surprise they have seized upon the idea with avidity, and I believe it will go through. One who formerly was one of the leading opponents suggested that the courts of the Confucian Temple could not be put to better use, and it is very possible that they will use this space for the swings, and then take in an unused portion nearby for the amphitheater and place of sports. It will give a splendid opportunity to get hold of the children if they do.

I think it is all the more likely that this will go through, as they have been getting a stone tablet up to commemorate the way we dipped our hands into the revolution here in preserving peace and minimizing the loss of life. They will have a little sum left over from that, and have asked if we would be willing that it be used for fixing up such a playground. We have assured them with our whole hearts that we could wish it would all go into the playground scheme.

After all these years of cold indifference on the part of the leaders this change seems most welcome.

After proposing the playground scheme we started to give weekly a series of lectures with illustrations on sanitation and hygiene. School children, teachers, and educated people of the city have nearly filled the chapel and auditorium to listen and ask questions. Maybe if we keep at it long enough we will indeed see a "new Chuchow."

Chuchow, China.

PHILIPPINES.

WORK IN MANILA.

W. N. LEMMON.

Work in Manila moves on. During the last month the native churches held a decennial celebration commemorating the landing of our first missionaries. The first three days was taken by the missionaries giving instruction in the Bible, Sunday school methods, and teaching songs. At the close of the institute it was thought well to have a large communion service. So a nearby theater was procured and some eight or nine hundred persons partook. Probably this was the largest assemblage of Protestants ever held on Philippine soil. Pastors of the Methodist and Presbyterian brethren each gave a sermon, and one of our most prominent American judges attended both morning and afternoon service. All were surprised in seeing so many Christians, and the natives were much strengthened and edified. The members came in "droves," as it were, and the stowing away of the crowd was quite a problem. "Pallets," or old-time camp-meeting beds of down—mostly down on the floor—were made, but this did not dampen the enthusiasm, but was really enjoyed, and the time of separation came only too soon. To see their joy warmed our hearts and would have been complete could Brothers Hanna and Williams have been here to see the result of their planting; but they will rejoice to know that their coming has resulted in victory. The first decade has yielded an abundant harvest, but only a beginning has been made.

A New Worker.

Captain Daugherty is now here and happy in the work. This good man was recently connected with the Philippine constabulary, or native army, as one of its most trusted officers, but his love for the people caused him to give up the position and take his place among them as a shepherd. In doing so he loses over a thousand dollars a year. Last week I was called to San Pablo professionally, and while walking in from a nearby town saw a soldierly gentleman in company with some native brethren marching toward myself and a friend as if on parade. On our meeting I found it was the captain. "Hello, Doctor!" "Hello, Captain!" "Where are you going?" "On the field." Face beaming, shoulders squared as for the coming fight, though not with the same weapons as in other days.

After we passed, the man with me (an Australian Catholic) exclaimed: "Who was that man? Why, he is so happy his face fairly shone!" After hearing his history he said, "No wonder you Americans do things." We are grateful for this new recruit. Being a fluent speaker in Tagalog and Spanish, he organized a class in the latter. Last Sunday he had the joy of taking the good confession of a Spanish lady; so to-day she is with us in the American congregation worship.

For several months committees from the Methodists and Presbyterians and ourselves have been considering the question of the union church proposition, but little progress has been made as to a real union.

The school work goes forward. The boys' dormitory had to be transferred to a house across the street in front of the mission in order to give more room. The matter of support is and has been a great difficulty, but to some degree is being overcome by our arrangement with the students in which they pay their board. By this means we are able to receive more support and, in addition, can take care of more students.

New Work.

During the last Philippine convention the advisability of entering upon work among girls was considered, and it was the consensus of opinion that the time had come for us to take a step in that direction, of developing girl workers as well as young men. By inducing the boys to pay board we are able to support three young ladies, two of whom teach two hours each day in our kindergarten, while one remains in the dispensary and clinic as my helper or nurse; then all three enter on duty as nurses. From three to four P. M., Mr. Wolfe teaches the Old and New Testaments. From eight to nine-thirty P. M., Mrs. Lemmon and I give instruction in nursing. These two courses, when completed, will fit them for real service to their people.

The medical work has grown beyond our fondest expectation. The demand was so great and necessity so dire I was induced to take steps toward hospital work. Mr. Rosenstock, a Presbyterian, with whom I was talking one day in regard to the work, said: "I want to give you a check. Go, buy some beds for the people." So with this money I bought four. I had two others, making six in all. These are occupied all the time, and tonight I am having to put patients on the floor. Of course, the beds and patients called for nurses and helpers; so we had to supply those by methods mentioned above.

Recently the Society notified us that it was impossible for us to enter into the union Christian college at this time; so we are now endeavoring to purchase land for a Bible college and dormitory, but so far we have been unable to secure a site. We are very anxious to secure a location within walking distance of the Philippine University and Normal School. As this city is fast becoming an educational center, not only for the Philippines, but for the Far East as well, so haste in this matter is imperative. With a Bible college and equipment we shall enter in the coming years a new era.

The month of October was one to be remembered as one of moment in that it brought Dr. and Mrs. Kline, who go to Vigan to labor among the Ilocanos. We feel grateful to the Society and the church at Houston, Texas, for sending these good people to us.

REPORT FROM LAOAG.

DR. C. L. PICKETT.

Visits to outside villages, 4; professional visits to the homes of the sick, 34; in-patients, 7; surgical operations, 45; whole number of treatments, 1,439; receipts, $251.83; expenses, $339.64; number of converts, 12; number of funerals conducted, 6.

We have never had better interest in our Sunday-school work than at the present time. The regular attendance at the main school is over a hundred most of the time, and more than a hundred more are reached in the afternoon classes in different parts of the city. Our evangelists also report good interest in Bible study in outside villages. The rains have interfered some with our work, and the famine and hard times make it difficult for our preachers to get far away from home.

The work on the hospital building has been moving quite rapidly the past month. The concrete walls of the new part are entirely finished and the contractor is beginning on the roof and the remodeling of the old part. The old building was 60 by 40 feet. The new part is exactly the same size as the old. We probably built a little larger than we should have built with the money we had, but it will be economy in the long run, as we have made the best use possible of the lot space and made every room easily accessible and serviceable. Three rooms in the new part are prepared for contagious wards. These are downstairs. Both walls and floor are concrete, and the rooms do not communicate with each other except that they have a common entrance.

REPORT FROM MANILA.

LESLIE WOLFE.

October 25th.—Leon M. Bana baptized nine at the Central Chapel last Sunday. There were 156 in the Sunday-school. The Sunday evening services in English for Filipinos continue, with a fine interest and good attendance, under the direction of Mr. Eldridge.

November 2d.—One baptized at the Central Chapel. One hundred and fifty-two in the Sunday-school; seventy-three in the Sunday night English service. C. Siat baptized one at Rosario. E. Quijano baptized three at Singalon. Three baptisms are reported from the Ihawig Penal Colony, Island of Palawan.

November 9th.—One hundred and sixty-two in the Sunday-school at the Central Chapel, sixty-nine in the Sunday evening English service. Mr. Daugherty baptized six, one of whom is a Spanish woman recently from Spain. Mr. Wolfe baptized a man and a woman; Dr. Lemmon baptized a young woman. Juan Natividad baptized one at Morong and Juan P. Garcia baptized one at Sisiman. Mr. Daugherty has taken charge of the evangelistic work in the Tagalog Provinces.

JAPAN.

NOTES FROM TOKYO.

Brother Nishioka is dead. He was one of our oldest and ablest men. He several times stood firm in the face of bitter persecution. He was faithful unto death and preached his last sermon a week before he died. The preachers of Shizuoka City conducted his funeral service. One who had known him for fifteen years said that our brother had always felt that he was brought into the world with a mission from heaven and that his life conviction is expressed in the words, "My meat is to do the will of Him that sent me and to accomplish His work."

At this time, when many are thinking reverently of the suicide of General Nogi, before whose shrine hundreds of thousands have worshiped and perhaps will continue to do so, it has been a peculiar joy to me to tell of Paul, who said, "To depart and be with Christ is far better; nevertheless it is needful for your sakes I should remain;" thus mortifying a personal desire.

In the new psychological situation created by the death of Nogi, which has stirred this nation profoundly, and in the face of the apotheosis of this dead man I have been able to interpret anew the facts and the motives that led the *only-begotten Son of God* to the cross and to thank God for the knowledge of the excellencies of Christ Jesus my Lord. If Nogi died like a samurai, Jesus died like a *God.*

It seems strange that Japanese who worship Nogi should reject the Son of God; but it must not be forgotten that Christ makes high moral demands of all who enlist in His service, and what is more is the fact that the Japanese people do not know Christ, and the latter fact is because *He* is made known through *His* messengers in their lives and in their message, and that *the messengers are pitiably few.*

It seemed a pity that Nogi timed his suicide to occur just as the body of his late master was being taken to its resting-place in the "sepulcher of the kings," for in the astonishment aroused by the act of self-destruction the emperor seemed forgotten.

"I pray that no act of mine may henceforth draw attention to myself and obscure the glory of *our Lord,*" is surely an abiding sentiment that every faithful man should hold as he preaches and lives his message.

F. E. Hagin and I have just concluded a trip to three out-stations. In Ota, by invitation of the principal of the middle school, we spoke to over four hundred students and teachers, many of whom attended our gospel service at night.

An old missionary told us that ten or fifteen years from now so many Japanese would become Christians that his fear is we will not be ready to take care of them. He expects them to come in multitudes. But is he not too sanguine? No; for his optimism is the optimism of faith in God our Savior. His is not a hope based upon statistics and figures. It is both right and necessary to study situations and count costs and seek to provide adequate men, means, and money, so far as these seem adequate from a human point of view. Figures, after all, are a poor foundation for a conquering hope. To look merely at the things before one's eyes may be to snatch hope from a temporary and often vanishing success, and sometimes it disappoints, appalls, paralyzes. The hope that inspires, that energizes, that stirs to supreme effort, that grasps with a firm hand victories yet unachieved is *the hope of faith in God our Omnipotent Savior and His promises.*

BOOK NOTICES.

OUR CHURCH AND HOME MONTHLY.

The Fleming H. Revell Company will begin to publish this magazine in January, 1913. The publishers have a plan whereby every local church can have a monthly magazine of its own at little or no expense. Write the publishers for sample copies and terms.

THE CHRISTIAN LESSON COMMENTARY. By Robert Perry Shepherd. (Christian Board of Publication, St. Louis. $1.)

This book is what it purports to be, namely, a religious study of Genesis and the beginnings of Jewish history. It is prepared for teachers and advanced students in the Sunday-school. Teachers and students will find it most helpful. It is the work of a master.

WEBSTER'S NEW INTERNATIONAL DICTIONARY. (G. & C. Merriam Co., Springfield, Mass.)

This is a monumental work. There are 2,700 pages, 400,000 words, and 6,000 illustrations. This is not a new edition of a former work or a mere revision, but an absolutely new work throughout. The authors have aimed at accuracy, thoroughness, and adequacy of treatment, and at unity and symmetry. There are other good dictionaries on the market, but none more satisfactory than this. The Boston *Journal of Education* has pronounced the New International the most remarkable volume ever published. This is very high praise, but none too high.

THE FETICH FOLK OF WEST AFRICA. By Robert H. Milligan. Fleming H. Revell Co., New York. $1.50 net.

This book is most interesting from cover to cover. The author is a master of his subject. The publishers have given us a beautiful volume. The author knows the people of West Africa and loves them. He learned that a black skin loses something of its unpleasant characteristics, for it covers a very human heart. He learned, too, that the degradation of the African is a fact. "And it is being proved that there is no power of moral renovation for him inherent in material progress. Christianity, and nothing else, vitalizes his moral nature; and therefore it contains the potentialities of civilization. When Mr. Giddings and other sociologists of a certain class, ignoring spiritual values, demand a gospel for the life that now is, we offer them the same gospel of Christ and point to its actual results in Africa, maintaining that the missionary is the chief agent in Africa's civilization, and affirming that civilization is but the secular side of Christianity." This book contains much more than its name would appear to indicate. It is a work of the greatest value.

HUMAN PROGRESS THROUGH MISSIONS. By James L. Barton, D. D. Fleming H. Revell Co., New York. 50 cents.

The author's purpose is to show the far-reaching and fundamental influence, in the East, of the modern missionary movement as it affects various sciences, commerce, industries, sanitation, social order, national life, morals, general intelligence, and religion. The topics discussed are these: Explorations, Languages and Literature, Modern Education, Industrial Advance, A New Commerce, New Social Order, Modern Medicine in the East, Co-operation and Unity, Introduction of the East to the West, Changed Attitude of the East to Christianity, Missions and National Life. Dr. Barton shows that, whereas at first the purpose of missions was primarily to reach the individual, now the endeavor seems to be, through the individual brought into the church, to reach the communities and the entire society of the East, and through a reformed and Christianized society to produce the Christian nation and the consummated Kingdom of God on earth. Dr. Barton is a missionary statesman, and in this little book has given his ripest thought on the subject discussed.